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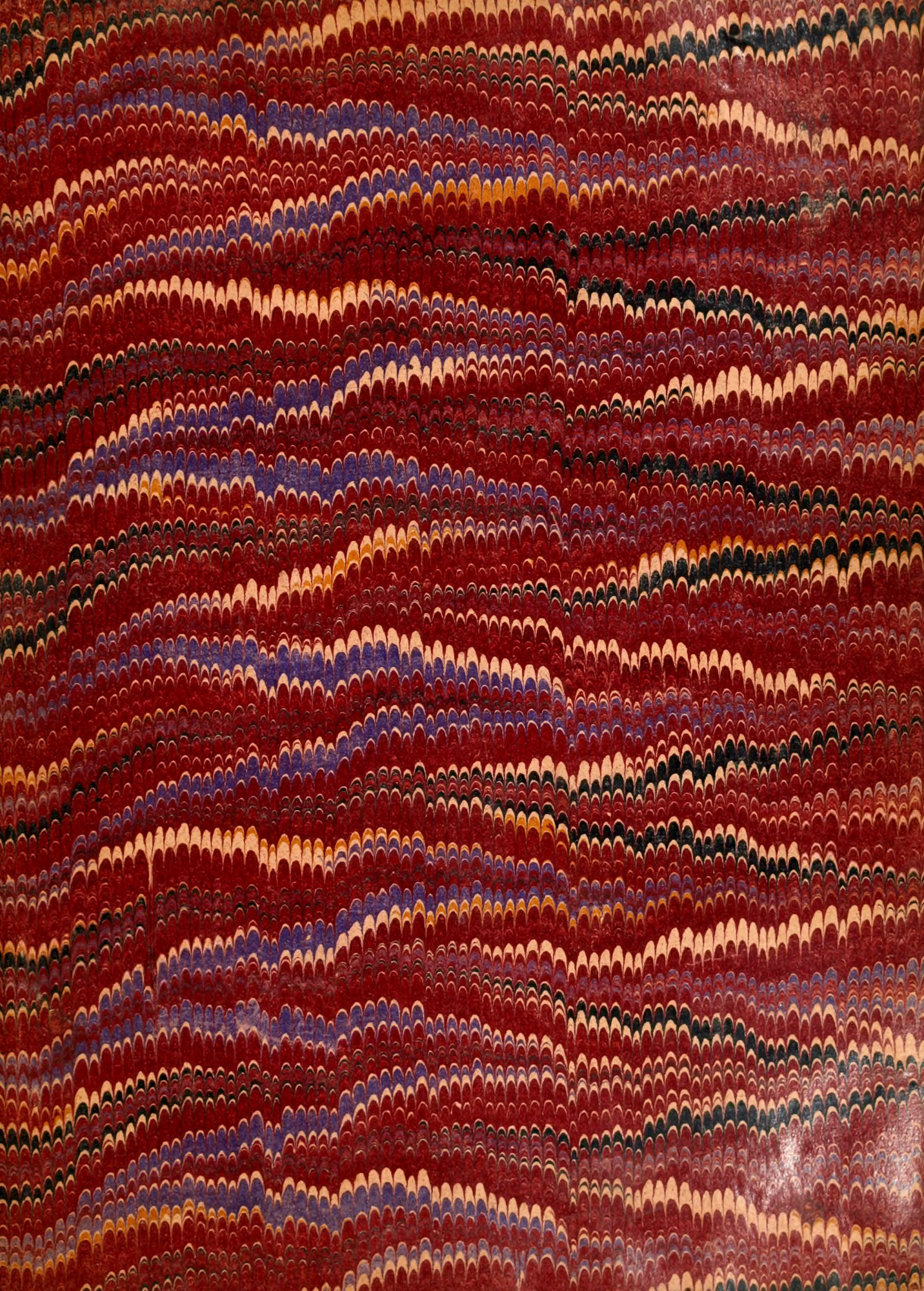

Metaphor and Comparison in the Dialogues of Plato

Dissertation

submitted to the Board of University Studies of the Johns Hopkins University in conformity with the requirements for the degree of Doctor of Philosophy

by

George Olaf Berg

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- Preface -

In collecting the materials for the present work I have had the advantage of consulting a manuscript dissertation by Dr. E. J. Sihler, A Study of Metaphor and Comparison in Plato (Ph. D. Diss. 1902) which has been useful in verifying and completing my own collection of examples and I have recorded some examples which he had not taken notice of, the order of the dialogues according to the numerical proportion of metaphorical language here presented varies in details from his. The general result, however, is practically the same, and is confirmed by the additional criterion of personification which I have applied.

In arranging the metaphors and comparisons according to the sphere from which the transference is made I have followed in the main the classification of H. Blumner über Gleichnisse u. Metaphern in der attischen Komödie though the difference in the material has occasioned minor changes.

The text quoted is that of Stallbaum - Hirschig.

Besides editions of Plato's dialogues and other exegetical treatises, I have consulted the following more general works:

Biese A. Die Philosophie des Metaphorischen Leipzig 1893

Lackin, F. Ueber Bilder und Gleichnisse in der Philosophie, Leipzig 1880

- - Gesammelte Abhandlungen, Heidelberg 1886.

Gerber, G. Die Sprache als Kunst. 2 ed. Berlin, 1885

Wundt, W. Völkerpsychologie I Bd. 1 & 2 Th. Die Sprache, Leipzig, 1900

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Cümmer, H. Über Gleichnis und Metapher in der

attischen Komödie.
— —. Die Metaphern bei Herodot. N. J. B. 143 (1891) p. 97
Cornelius, F. De Translationibus quibus usus est Thucydides. Lugduni Batavorum, 1894.
Cronheim, A. De comparationibus et metaphoris apud Plutarchum. Utrecht 1892
Eichler, G. Die Redeteile in den Schriften Xenophons. Dresden, 1874
Fischer, F. Über technische Metaphern im Griechischen. Straubing 1900
Huber, J. Zu den Platonischen Dialogen. Passau, 1879
Jungmann, H. Platonische Bilder und Gleichnisse. Progr. Köln 1872
Muller, H. J. De similitudinibus duas tantummodo apud veteres Poetas Epicos. Trajecti 1877
Schmidt, O. Metapher und Gleichnis in den Schriften Lukians. Winterthur 1897.

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Plato's style as affected by his use of figurative language.

An important and striking characteristic of Plato's style is his use of figurative language. His similes and metaphors contribute largely toward giving a poetic color to his style. This general characteristic of Plato's language was commented on in the ancient critics Aristotle according to Diogenes Laertius Vit. Plat. III 37 defined his style as intermediate between poetry and prose (μεταξὺ ποιήματος εἶναι καὶ πεζοῦ λόγου) and Quintilian, Inst. Orat. X. 1, 81 says of him: "multum enim supra prosam orationem et quam pe-

destrem braeci vocant surgit, ut mihi non hominis mollis sed quodam Delphico vibratur oracula inflatione. To the same effect are the words of Cicero (orat. λλ 07

More specifically the style of Plato was referred to the mixed or composite type by ancient literary critics. Dionysius of Halicarnassus ascribes to it the μέσος ἁρμονικός both as regards diction (De adm. vi ch. 3 p. 959 l. 5 R.) and mode of composition (De comp verb. ch. 24 p. 171 l. 14 R.) Demetrius (Περὶ Ἑρμηνείας §. 27. Rhet. Gr. III p. 270 Sp.) reaches a similar conclusion in that he finds combined in the style of Plato grace (χάρις), plasticness, (δεινότης) and magnificence (μεγαλοπρέπεια). It is toward this last-named quality of style that his metaphors especially contribute, for they impart a special charm and grandeur to style. (§. 75 III 280 Sp.)

But however much Plato was admired in antiquity for the excellence and beauty of his style he did not escape criticism altogether. So far as this criticism has reference to his use of tropes it may be briefly discussed here.[1]

His severest critic is Dionysius of Halicarnassus who in his treatise περὶ συνθέσεως ὀνομάτων ch. V. p. 96 R, says of Plato's tropes: μάλιστα δὲ χαμάζεται (sc. ἡ Πλατωνικὴ διάλεκτος) περὶ τὴν τροπικὴν φράσιν, πολλὴ μὲν ἐν ταῖς ἐπιθέτοις ἀκαιρος δ' ἐν ταῖς μεταφοραῖς πολλαχοῦ δὲ καὶ αἱ σώζουσα τὴν ἀναλογίαν ἐν ταῖς μεταφοραῖς. In the connection above Dionysius here has special reference to the πρότερος λόγος of Socrates in the Phaedrus.

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[1] For full discussion see Norden, Antike Kunstprosa, Bd. I p. 107 ff.

and the harsh criticism is largely due to his failure to recognise the irony of this passage, an irony which Aristotle noticed and as passed a more just criticism on Plato's language (Rhet. III 7. 1408 b 20 cf Thompson's Phaedrus p. 25.

But Dionysius was not the only one to find fault with Plato's metaphors. Even the author of the Treatise Περὶ Ὕψους, who is a great admirer of Plato after quoting the description of the creation of man from the Timaeus as a magnificent example of the appropriate use of tropes admits that Plato is often criticised for such daring metaphors as Leg. 773 C f.[2] and that a

2) πόλις εἶναι δεῖ δίκην κρατῆρος κεκραμένην. εἶτ' ἀναπίεσιν μὲν οἶνος εἰσχεόμενος ζεῖ πολλὴν ὑπὸ νήφοντος ἑτέρου θεοῦ κτλ

metaphor like Legg. 778 D[3] is trivial!

Demetrius Περὶ Ἑρμηνείας § 80 (Rhet. Gr. III p. 280 sq.) after recommending that a metaphor which is too daring be converted into a simile pronounces Plato's use of metaphor rather than simile a rich feature of his style. The fact of the case however gave little ground for this criticism. As the first place that does not use more metaphors than similes except in a few of his dialectic discussions where the high percentage is to a great extent due to the fact that the metaphors are, as now a recurring metaphor when the figure has once been introduced is immediately recognized and is not felt

[3] ἔρως: ἀλλ' ἐν τῇ Σπάρτῃ ξυμφέροι τὸ καθ' εὐθεῖαν ἐὰν ἐν τῇ χῇ κατακείμενα τὰ τείχη καὶ μὴ ἐπ[illegible]

to lead to obscurity. Again the safeguard against daring metaphors here recommended by Demetrius eg: to soften the metaphor by a word of comparison is quite commonly used by Plato. Thus there are upwards of a hundred examples of ὥσπερ. ποῖ are κατάχρησις used in this way e.g. Rep 472 A ὥσπερ κατασκοπὴν ἐποιησω ἐπὶ τὸν λόγον μου; Tim. 222 C ὥσπερ μεθύοντας ὑπὸ τοῦ λόγου; Soph. 222 A τινά τε καὶ νεότητος οἷον λειμῶνας. Besides other limiting adverbs as κομιδῇ Lach. 188 D, τῷ ὄντι Lys. 210 C ἀτεχνῶς Rep. 548 B or a limiting clause Gorg 519 A

The skill with which the metaphors are introduced also often helps to soften what would otherwise be a bold figure.

This would go back to Aristotle and Theophrastus according to the author of Περὶ Ὕψους ch. 32

as when they refer back to a comparison as Rep 475C μαθήματος γεύεσθαι or to a simile as Ly. 565E χειμάρρους γάρ ἐσμεν ἐγγενεῖς. cf. vb. D; Phaedr. 276D τοὺς ἐν γράμμασι κήπους cf. vb. B, Theaet. 174C εἰς ῥέα τα, cf. vb. A.

We may conclude then that while some of the metaphors in the later works of Plato are rather bold and unusual, as a whole the figures are well-chosen and apt.

Metaphor and Comparison.

It is not within the scope of the present dissertation to discuss at length the theoretical side of metaphor and comparison. It will be sufficient to state briefly the principles necessary for the understanding of the phenomena which are to be presented. For a full exposition exegetical and historical of the theories of the ancient rhetoricians the thorough and concise discussion of Gerber, Sprache als Kunst II p. 19ff, 72ff may be consulted, and for a treatment of the subject from a psychological point of view Wundt, Völkerpsychologie I, 2 p. 55ff may be compared.

It was Aristotle who first gave the subject of metaphor a scientific treatment

and while later writers in antiquity as well as in modern times have worked out in detail and developed often in a very mechanical way what Aristotle sketched or suggested, nothing essential has been added to his treatment of the subject.

In the definition which he gives in the 21st chapter of his Poetics the term μεταφορά includes synecdoche and metonymy as well as metaphor in the modern sense of the term cf. Gerber. op. cit. I 25 The last he calls μεταφορὰ κατὰ τὸ ἀνάλογον metaphor by analogy or proportion This kind he defines at length Poet. ch. 21, 1457b 16ff.

τὸ δὲ ἀνάλογον λέγω ὅταν ὁμοίως ἔχῃ τὸ δεύτερον πρὸς τὸ πρῶτον καὶ τὸ τέταρτον πρὸς τὸ τρίτον, ἐρεῖ γὰρ ἀντὶ τοῦ δευτέρου τὸ τέταρτον ἢ ἀντὶ τοῦ τετάρτου τὸ δεύτερον, καὶ ἐνίοτε προστιθοῦσι ἀντὶ οὗ λέγει πρὸς ὃ ἔστι. λέγω δὲ οἷον ὁμοίως ἔχει

φιάλη πρὸς Διόνυσον καὶ ἀσπὶς πρὸς Ἄρη· ἐρεῖ τοίνυν τὴν φιάλην ἀσπίδα Διονύσου καὶ τὴν ἀσπίδα φιάλην Ἄρεως. κτἔ.

Of metaphors in protreptic Aristotle in his Rhetoric II ch. 10-11, 1368 b. 6 ff. accords the greatest degree of evidence to those that represent inferior objects as endowed with life (ἔμψυχα) in activity (ἐνέργεια) which are thus put vividly before the eyes (πρὸ ὀμμάτων ποιεῖν). Plato we may call with Gerber personifying metaphors. In the works of Plato they may be used as a criterion for judging his development in the use of the metaphor.

The close connection between metaphor and simile was recognized in the ancient

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Cf also Dem. Περὶ Ἑρμηνείας § 81, 128, 78; Quint VIII, 6, 11

writers on rhetoric. So Aristotle, Rhet. III 10, 1410 b 17 defines simile as a metaphor with a difference only in the mode of statement: ἔστι γὰρ ἡ εἰκὼν ---- μεταφορὰ διαφέρουσα πρόθεσει; Demetrius Π. Ἑρμ. § 80 (III 280 Sp.) calls the simile an expanded metaphor: ἡ εἰκασία δ' ἐστὶ μεταφορὰ πλεονάζουσα; and Julian VIII, 6, 8 expresses the same thought: in totum autem metaphora brevior est similitudo eoque distat quod illa comparatur rei quam volumus exprimere haec pro ipsa re dicitur.

This close connection is due to the fact that the simile as well as the metaphor is based on a proportion as Aristotle has recognized, Rhet. III 4, 1406 b 20 ff. 2 b 33: εἰσὶ δὲ καὶ αἱ εἰκόνες ---- αἱ εἰδοκιμοῦσαι τρόπον τινὰ μεταφοραί· ἀεὶ γὰρ ἐκ δυοῖν λέγονται ὥσπερ ἡ ἀνάλογον μεταφορά. Here two kinds of

comparisons are implied, as appears more clearly when he gives his examples: καὶ εἰκάζουσιν δὲ οὕτως, οἷον πιθήκῳ αὐλητήν, λοιδορῷ μεθύοντα· ἀμφω γὰρ εἰκάζεται. τὸ δὲ εὖ ἐστὶν ὅταν μεταφορὰ ᾖ

Besides the simile (εἰκών) then, there is a kind of comparison where the resemblance is more external. This is the kind Aristotle gives under the name of παραβολή Rhet. II 20, 1393, 4 as a species of proof. These two kinds are thus defined by Gerber op. cit. II p. 104:

"Die Vergleichung, παραβολή, setzt neben- oder für den eigentlichen Ausdruck einen mehr gedanklicher Beziehung verwandten dieser, sowie die Begriffssphäre derselben assimiliert wird"

[1] Quintilian makes the same distinction cf. Inst. Orat. VIII, 3, 72; V, 11, 22 ff.

'Das Gleichnis εἰκών, ὁμοίωσις stellt einen analogen Vorgang welcher einer anderen Begriffssphäre angehört, neben die anschauliche Darstellung; die Berechtigung zu dieser Nebeneinanderstellung beruht bei ihm weder auf einem objectiven noch auf einem durch die Reflexion vermittelten Zusammenhang der Begriffe, sondern auf der Gleichheit der Verhältnisse welche die Phantasie bei Vorgängen innerhalb verschiedener Begriffssphären erschaut.'

Now Plato is a philosopher as well as an artist in literary expression; his purpose is not only to appeal to the imagination but also to give clear expression to logical thought. Hence he employs not only the εἰκών but also the παραβολή which for want of a simple term may be called with Dr. Miller the didactic comparison. It is

not possible, however, to draw a sharp line of demarcation between these two kinds of comparison inasmuch as they approach each other in their effect. Since it is sufficient to note the preponderance of the one or the other kind in any dialogue or group of dialogues.

As to the formal side of the comparisons used by Plato the various ways in which they are introduced may be briefly discussed.

Comparisons introduced by ὥσπερ οἱ or καθάπερ are by far the most common form. In nearly four fifths of the total number of these again the proportion is about three

[1] In Farber op. cit. I 20 and cf. Lund III 3 for the artistic effect of the didactic

cases of ὥσπερ to one of οἷον and nearly two of οἷος. to one of καθάπερ is to the last named particle it has been shown in Studies[2] that it is confined almost entirely to the later dialogues of Plato.

The comparisons introduced by ὥσπερ, οἷος, and καθάπερ may be divided into two classes from a formal point of view:

I where the comparison is assimilated to the object compared so as to form one whole e.g. Rep 344 Ὁ ταὐτὰ εἰπὼν ὁ Θρασυμαχος ἐπεχείρει ὥσπερ θηρίον ἡμῶν καταχανδλῆσαι καὶ τολμᾷ τὸν λόγον cf. Phaed. 85D Rep 776B Rep 494C.

II where the comparison and thing compared are placed side by side but separ-

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Hermes 6 (1871), p. 337 cf. Ritter unterscheidungslehren über Plato p. 58 for figures

rate, usually with a demonstrative corresponding to the particle of comparison
e.g. Ion 534 A ὥσπερ οἱ κορυβαντιῶντες οὐκ ἔμφρονες ὄντες ὀρχοῦνται, οὕτω καὶ οἱ μελοποιοὶ κτλ.

Other combinations, with examples, are: οἷος --- οὕτω Phaedr. 255 C; ὥσπερ ---- καὶ οὗτος Rep. 495 C-D; ὥσπερ --- ταὐτόν Soph. 231 C; οἷον --- ταὐτόν Legg. 803 A; καθάπερ --- ταὐτά Leg. 790 E

The great preponderance of class I which shows about six times as many instances as class II is not without significance. From a certain point of view this preference seems to point to a tendency to avoid the rhetorical effect which is produced by the balancing of sentences in class II.

This preference for the simple comparative form may also be taken as an indication of

the abstract of the comparison adduced and of their close connection with the [illegible]

Other particles with examples are ὥσπερα. εἰ Gorg 479 A; ὥσπερεὶ Prot. 334 E; ὥσπερ εἰ Theaet. 197 C; ὥσπερ ἂν εἰ Prot. 335 E; οἷον εἰ Rep. 537 E; καθάπερεί Polit. 267 A

ὡς is also found in a few comparisons as Phaedr. 251 A δύο ἄν ὡς ἀρκέλεκτι καὶ θεῷ τοῖς παιδικοῖς.

R Eucken über Bilder und Gleichnisse in der Philosophie Leipzig 88. p 94. says quite correctly: Bei Plato sind die Bilder eng mit dem Gedankenprocess verflochten, die mechanische Rein ist jedes ist ausnahmslos um dem Begriffe einen Widerschein zu geben nicht in flüchtiger Deutung eines vorübergehenden Bildes, oft aber auch in bewusster Ausmalung von Gleichnissen die eine ganze Reihe von Stimmungen wecken und die ganze Fantasie

The poetic δίκην is found a number of times e.g. Rep. 535 A B ὀξεκρατῶν δίκην. Phaedr. 253 C ὀστρέου τρόπον as Phaedr. 255 C ὀστρέου τρόπον al. and in one instance νόμον, Phaedr 250 E τετράπεδος νόμον.

κατά serves to introduce a comparison Phaedr. 242 E cf. Legg. 777 A.

Adjectives and verbs also serve to introduce comparisons.

ὅμοιος is found e.g. Meno. 80 A, Symp. 215 A-B

Of verbs employed to introduce comparisons those denoting resemblance and difference are naturally the most common.

Of ἔοικα e.g. Phaedr. 246 A ff; ἀπεικάζω e.g. Rep. 514 A; μιμοῦμαι Euthyd 288 B.

Λέγω negatively or interrogatively e.g. Rep. 375 A, 495 E, Alcib. I. 135 E

πάσχω is also found e.g. Polit. 303 D.

Extended comparisons are sometimes

introduced by an imperative as Theaet. 149 B
ἐνθύμησον; Alc. 1 91 C τέ; Rep. 588 C πλάττε

Finally a few comparisons are brought
side by side with the thing compared with-
out any formal introduction e.g. Gorg. 516 E
Leg. 758 A; Phaedr. 258 B.

The Development in Plato's Use of Metaphors and Comparisons.

It has been pointed out that the comparisons of Plato may be broadly distinguished as similes and didactic comparisons according as they appeal to the imagination or to the reflective faculty.

Plato metaphors[1] are sometimes not only to

[1] Metaphor is here used of conscious and deliberate transference. Of course in the wider sense of the term metaphors are indispensable to the expression of thought e.g. to designate abstract notions. See the chapter on metaphorical language in philosophy in Boisse Die Philosophie als Metaphorik chen. p. 044 ff. For Plato see p. 49 ff. Cp. Platons Symposion p 51 ff. Cf however Arnold Volkerpsychologie I, 2 p 325 f who regards such unconscious transference as simply extension of meaning (Bedeutungswandel) and would limit the term metaphor to conscious transference.

embellish the style but to elucidate the thought as well Arist. Rhet. III, 2, 1405 a 8: καὶ τὸ σαφὲς καὶ τὸ ἡδὺ καὶ τὸ ξενικὸν ἕξει μάλιστα ἡ μεταφορά. c. also Demetrius Περὶ Ἑρμηνείας §82 (III 28. Sch.)

as to the use of metaphors are especially invaluable in descriptions according to the author of the treatise Περὶ Ὕψους ch. 32 (Rhet. Gr. I p. 154 Sch.-Ham.) who quotes as an example Platos description of the creation of man. Tim 69 A ff.

as to the use of metaphors and similes in the argumentative portions of Platos dialogues it should be observed that they are not found in close dialectical discussions but often precede or follow or are found between two arguments, repeating the thought or bringing out the result of the discussion by means of a vivid image, which again often suggests a new way of attacking the problem. Thus they aid in advancing the thought. Examples of

this use are found especially in the dialectic dialogues

The metaphors and especially the comparisons also serve as vehicles for the irony and satire which Plato directs against the sophists and against rival schools of philosophy. The Euthydemus furnishes a great number of examples but they are found also in other dialogues

It will thus be evident that in setting forth the development in Platos use of metaphors and comparisons the numerical proportion in each dialogue is not the only criterion by which to judge. The contents style and purpose of the different dialogues may modify this proportion and must in so far be taken into account. The quality of the metaphors, their elaborateness and their vividness as indicated by circumstantion should also be taken into account.

The following table intends to show the numerical proportion of metaphors and comparisons in the different dialogues. In so far as the arrangement depends on numerical frequency the proportion of metaphors has been made the standard, these being more uniform in character than the comparisons.

The unit of measurement adopted is the page of the Oxford edition of Plato[1] and the numbers denote the percentage to the page

Dialogue	% metaphor	% comparison	Total
1. Hippias minor	.101	.101	.202
2. Laches	.105	.315	.420

[1] in Lutoslawski, Origin and Growth of Platos Logic p. 141 shows this text is more uniformly printed than any other suitable for measurement.

Dialogue			Total
3. Ion	.108	.543	.651
4 Charmides	.110	.165	.275
5. Apology	.152	.353	.505
6. Alcibiades I	.160	.200	.360
7. Menexenus	.172	—	.172
8. Meno	.215	.257	472
9. Hippias Major	.203	.157	42[illegible]
10. Lysis	.266	.400	.666
11. Laches	.337	.056	.393
12 Euthyphro	.342	.342	.684
13. Protagoras	.329	.456	.785
14. Gorgias	.390	.325	.715
15. Euthydemus	.466	.645	1.111
16. Cratylus	.331	.284	.615
17. Symposium	.458	.636	1.094
18. Phaedo	.467	.610	1.077

	Dialogue	% Metaphors	% Comparisons	Tot
1.	Phaedrus	.692	.923	1.615
20.	Parmenides	.096	.160	.256
21.	Theaetetus	.755	.604	1.359
22	Sophistes	.792	.301	1.093
23.	Politicus	.810	.694	1.504
24.	Philebus	.833	.370	1.203
25	Republic	.044	.773	1.437
26.	Timaeus	.617	.467	1.084
27.	Critias	.357	.536	.893
28.	Laws	.317	.422	.739

In the twelve shorter dialogues Phaedrus I Protagoras, Charmides, Lysis, Laches, Euthydemus I Gorgias, Meno, Hippias I, Lysis Laches and Euthyphro the metaphors are not frequent,

as the table shows not are they bald or elaborate. Many of the expressions which have been classed as metaphors are proverbial or semi-proverbial e.g. Euthyph. 4 D οὐ χαρεὶς πέφευγας. Gram. 73 A. If or all bald they are relieved by a reflex ὥσπερ e.g. Rep. I 372 E ὥσπερ κατηβολή, Meno 70 C, Lys. 222 C, or by some other adverb as κομιδῇ Euth. 15 D. The rare instances of a sustaining metaphor Rep. I 347 E οἴχεται --- τὸ καλὸν

As a rule there are fewer metaphors than comparisons. The latter are usually short more elaborate ones are: Rep. 30 E Euthyph 2 D Meno 80 A Prot. and Gor. 533 D show mixed heaping similes in succession.

The next group, the Protagoras, Gorgias and Euthydemus bear a likeness with the Sophists, a fact which is not without influence on

Their language

as in the Protagoras in describing the sophists 312 A two comparisons and a metaphor follow each other in quick succession. Another accumulation of metaphor occurs 338 A to characterize the long-windedness of Protagoras a characteristically Platonic metaphor 339 E and the allusion to the Νέκυια of the Odyssey which occurs 315 B f are touches of fine irony.

No sustained metaphor is found but the comparison 373 c has a similar effect.

The greater part of the metaphors and comparisons of the Gorgias are found in the latter half of the dialogue in the discussion between Socrates and Calicles The reason for this appears to be simple That the part contains more descriptive discourse than the first which is mainly argumentative. The use of metaphors here characterizes the spoken flow of

... in helping with the rhetorical and narrative ... of Galatia that he uses bold metaphors and similes 482E 483E, 485E, 499B

Socratic is more moderate and softens his bold metaphor 509A by a limiting clause the interweaves mixing metaphors into his discourse cf. 480B with 524E, also 518E; and also comparisons chiefly didactic 516E, 493Bff.

... metaphor 482A and a comparison 521E with ... mixing more closely, also he not ...

The prominent feature in the use of narrative language in the Euthydemus is the great number of comparisons used by Socrates in addressing or speaking of the two sophists. These comparisons have a distinctly comic appearance because the illustrations adduced are obtained

12 ... is marked the dramatic and comedic features of the Gorgias p. 3

in Themistius e.g. 273 B C 276 B and D, 277 D 292 B and partly because they are drawn from mythology and are replete with mock reverence e.g. 297 C, 285 C, 285 C-D

The Cratylus is best taken up at this point between the Gorgias and Euthydemus on the one hand, which it resembles in its humor[13] and style in general and the Phaedo on the other with which it is connected logically[14]

Its low percentage of metaphorical language must be ascribed to the peculiar subject-matter which does not lend itself to figurative expression. The metaphors found are such as were notably in common use many of them mentioned as 411 A. Some of the comparisons are drastic e.g.

13/ cf. Lutoslawski, op. cit. p. 220

14/ Ib. p. 231

439C, 411B, 440D where reference is made to the [illegible]. [illegible] are mainly didactic.

The abstract and abstruse problem dealt with in the Phaedo would naturally require illustration and indeed the number of comparisons most of them didactic, is large. The connection of the soul and its relation to the body gives rise to several such comparisons e.g. 67D, 79C, 82E, 83D, 85E ff, 87B. The myth 110B ff also has a great many.

The sombre tone of the dialogue excludes metaphors and comparisons which would have a comic effect. Hackforth in his introduction to the dialogue, p. XIII remarks: "No doubt there are gleams appearing at intervals of the old Socratic humor, but it is no longer the intense and sometimes scorching blaze that was wont to dread crackling

of Harris, Plato as a Narrator p. 21

fire among sophistic thorns; it is now a mild
lambent flame enlightening and enlivening." —

One of these gleams we find at 89 C-D where
several metaphors and comparisons are mixed
up. The personification of the λόγος adds to the
effect. A similar instance is 95 A B where sev-
eral metaphors are found with another case
of personification. In the latter passage the
metaphors present under an image the re-
sult of the preceding discussion and serve as
a connective with the next argument.

The metaphors of the Symposium outside
of the allegorical discourse of Socrates are for
the most part brief. Some have a poetic finish
e.g. ἄνθος of the bloom of youth 183 E cf. 211 B C 196 E;
καρπὸν ἀπενεγκεῖν 183 A cf. 187 E; τὸ περὶ τὸ τέλος
τοῦ καλοῦ 210 D.

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(1) Cf. Lutoslawski Plato's Symposium p. 5 ff.

Like the Euthydemus the Symposium has a great number of striking comparisons. Of the total number about three-fourths occur in the discourses of Aristophanes and Alcibiades. Their purpose, however, is not the same that it was in the Euthydemus. There they are employed for the purpose of ridiculing the sophists. Here they are dramatic and illustrative rather. They serve to characterize the speakers who use them. Thus Aristophanes is immediately recognized in the grotesque images that he employs and the impetuosity of Alcibiades is reflected in the drastic pictures which he uses. His purpose, however, is not to ridicule but to find an image that will express the truth. c. 215 A ἔστι δ' ὡς ἐικοὶ τοὶ ἀληθοῖς εἰρῆκα, οὐ τοῦ γελοίου

It might be asserted in considering the poetic character of the Dialogues, that

proportion of figurative language is very high the total percentage of metaphors and comparisons exceeding that of any other Platonic dialogue

The most striking passage as regards figurative language is the well-known allegorical myth of the winged souls 246 E - 256 E a considerable number of metaphors and comparisons are found in this myth so that the percentage in this passage is far higher than in the rest of the dialogue.

Personifying metaphors are found 260 E; 266 D and a comparison 264 C

Poetic or unusual metaphors. ἀθάνατον ψυχή 245 A. ἁλμυρὰ ἀκοή 2-3 D; μνήμης τε καὶ τοκίας ὑφορμᾶσθαι 274 E; τῆς ἐξόδου τὸ ὑφορμᾶσθαι 230 D; τοὺς ἐν γράμμασι κήπους 276 D.

The dialogues of the dialectic group Protagoras, Sophistes, Politicus and Parmenides show significant peculiarities in the use of figurative language. Their percentage of metaphors is higher than that of the other groups and the metaphors exceed the comparisons in number. The latter feature, it is true, occurs in some of the other dialogues e.g. Laches and Gorgias but there it seems to be accidental. Personification too is more common than in the dialogues before considered.

The explanation for these facts must be sought in the character of the subject-matter. Abstract and abstruse as it is the metaphors by enacting a concrete image contribute not only to the elucidation of the thought but also to the embellishment and animation of the style and thus to the

interest in the subject. In the latter respect they are superior to comics[17] and hence preferred to them

The Parmenides forms a curious exception to the characterization here given. For while it belongs to this group both in regard to subject matter and style in general it has the smallest percentage of metathesis of any Platonic dialogue, and the metathesis and comparisons are found in the first nine and last two chapters of the dialogue.

It is difficult to assign a fully cat-

17) Cf. Rhet. III. 10, 7, 1406, 7. ἔστι καὶ ἡ εἰκὼ ... μετὰ σοῦ διαφέρουσα προθέσει· διὸ οὐ πάνυ ἡδὺ ὅτι μακρότερος· καὶ οἱ λέγει ὡς τοῦτο ἐκεῖνος· οὐκοῦν οὐδὲ ζητεῖ τοῦτο ἡ Ψυχή.

isfactory reason for this sparing use. The
subject of the main discussion, the existence
or non-existence of the One and many while
it would lend itself very readily to illus-
trations does not give much opportunity
for metaphors especially since the argu-
ment advances by very close logical reason-
ing without any resumption and retirement
into descriptive essays interspersing.

The most prominent feature in the
figurative language of the Treatetus is no
doubt the elaborate comparisons introduced
to illustrate the abstract and difficult arguments
such are the midwife comparison, 148 E ff. the
wax tablet 191 C ff. and the dove-cote 197 C ff.

There are also several passages

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[1] Cf. Lucken über Bilder in Übereinkunft mit Platons
Werke p. 7 ff.

metaphor | as 164E, 191A, 184A, 203D; and comparisons with personifying force 184D, 202E

In the Sophistes the dry, logical discussion is enlivened by a recurring metaphor, the typical sophist being represented as a hunted animal. Sometimes the image is alluded to in a single word, sometimes in an elaborate picture as 235 BC 207.7, 260D 26. A. Inasmuch as the sophist sought is a type and not an individual this may be considered a personifying metaphor.

Personification is also found in the metaphor 242D.

The comparisons in this dialogue are not. The only striking one is 246A ff where the conflict between the idealist and materialist schools of philosophy is compared to a war between the giants and the gods

The Philebus also shows a high percentage of metaphors and of these many are personifications. Thus in discussing the relation of pleasure and wisdom to the good they are personified as contestants in the athletic games. So 27D νικηφόρος βίος of 22C ff. 33C; ἡδονή is personified as a goddess 28B cf. 12B; as a contestant at the games 22E; νοῦς as a god 28B; as a contestant 28B; λόγος is personified 7.B 43A Comparisons with personifying force are also found. So the search for limit 62C when Socrates compares himself to a door-keeper. Also 65C.

The dialogues Republic Timaeus Critias and Laws show a lower percentage of metaphors than those of the group just discussed. They also differ from the latter in that comparisons are more numerous than

metaphors a characteristic which is to be ascribed to their emotional character.

The Republic shows no Plato at his best in the employment of metaphor and simile. For though the Phaedrus and Politicus have a higher total percentage and all the dialectic dialogues except the Parmenides have a higher proportion of metaphors the figures are neither so elaborate and detailed nor so vivid as those of the Republic. Only a few of the most striking can be pointed out here such as the allegory of the cave men 514 A ff; the change of a timocrat into an oligarch 553 A ff, of an oligarch into a democrat 559 D ff and of a democracy into a tyranny 562 C; in all these the bold personification adds greatly to the vividness of the metaphorical language. Other instances of strong personification are

571 E 432 E ff 440 D ff. 440 C 445 C 568 D 571 C ff
572 E ff. 603 A f, 606 A, 607 B, 612 D

Another feature quite as prominent in the Republic as anywhere else in Plato's works is the recurrence of metaphors and comparisons. So the comparison of the guardians with hunting dogs 375 A and passim; comparisons with bees 554 B etc, with 473 C and the like

In the more historical and more ethical dialogues I mean the proportion of metaphorical language is much. Much of it is here due to necessity, there being no proper terms[1]. So for μανία τὸ τοῦ τιτὸς σῶμα 31 D and passim, σπείρω of the creation of the

[1] Cf Laws VII 6. 6 sd facimus (sc. e.g. pro metaphora) aut quia necesse est ut. quia ad significantiam etc

souls in the body 41 E etc, but often the personification adds force and vivacity e.g. 53 D ὁ τῶν πνευμάτων τῷ σώματι ταμίας πλεύμων; 30 B the world as a living creature and with the attributes of a living creature 33 A ἀμφοτέρων. ἄνοσον.

So also the comparisons while to a great extent didactic and illustrative are often personifying e.g. 34 C. 79 A. 53 D 80 E

The language of the Timaeus has a strong poetical coloring[20] and we also find poetic metaphors e.g. 22 B μεσημβρία πολιά; 59 B χρυσοῦ ὄζος; 90 A f. τὴν κεφαλὴν καὶ ῥίζαν ἡμῶν cf. 27 B, 75 E.

In the Laws, the last work of Plato, we find a smaller percentage of metaphorical

[20] cf P. Shorey in A.J.P. IX (1888) p. 411

language than in the works of this period. While they do not come up to those of the Republic in quality there are still many striking metaphors and exciting many fine comparisons. Personifying metaphors are: 654 E, 671 D 673 D 682 E 691 E, 692 A 744 892 D Comparison with personifying effect 701 C Other detailed comparisons. 644 E ff, 736 A-B. 892 D

The metaphors 778 D and 773 D with which the ancient critics found fault have been advanced elsewhere cf. p. 1 . As rather bold and unusual may be designated such metaphors as 639 B ἐν τοῖς λεγομένοις ὑπὸ μέθης τοῦ φόβου νυκτικὸς; 677 B ξωτικὸς τοῦ τῶν ἀνθρώπων γένους of the universe of the flood.

The Critias has a slightly higher proportion of metaphorical diction than the Laws but presents no striking peculiarity.

Viewing the dialogues of Plato as a whole then we find that they show wide divergencies in the use of metaphorical language both as regards number and quality of the images employed. Now knowing that the Laws are the last work of Plato and accepting the view generally held that the Socratic dialogues are his earliest productions it seems safe to assume a gradual development in his use of metaphors, a growth in numerical frequency as well as in elaborateness and vividness from the earlier to the later works. This development reaches its climax in point of numerical profusion in the didactic dialogues and in quality in the Republic. The Laws show a decline in both respects.

It seems unwarranted, however, to attempt to fix in detail the order in which the dialogues were written solely by this

development, nor as has been shown the metaphorical diction is so closely connected with and dependent upon the subject-matter purpose and style of the dialogue that divergence in these points would seriously affect its value as a criterion.

Taken together with other proofs, however the facts here set forth may be of some value as corroborative evidence, and with this in view they are here presented.

In examining the metaphors and comparisons of Plato in regard to the sphere from which they are drawn, the wide range of the images adduced is at once apparent. It will be observed, however, that they are derived chiefly from the life and environment of man. The objects

and models of nature except in so far as they come into relation with man constitute a comparatively small share in the sum of metaphors and comparisons. In this respect he differs widely from the rest of comic[22] as well as tragic[23], who are very fond of metaphors from the realm of nature in its various departments.

It would be too rash to account for this disproportion by supposing that Plato took little interest in nature and that the words put into the mouth of Socrates Phaedr. 230 c τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὐδέν μ' ἐθέλει διδάσκειν, οἱ δ' ἐν τῷ ἄστει ἄνθρωποι expressed his own views. The reason is rather that it was more suitable to his purpose to draw

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[22] cf. Zimmer 195 ff.

[23] cf. W. Peez in Berliner Studien V 3 p. 161

his illustrations from the life of man. This is shown by the great number of images transferred from the physical to the intellectual sphere of human activity. The numerous metaphors from feasting vide § 32, gymnastic training §§ 43 ff. & 59, hunting § 76 ff. travelling § 77 ff. and war § 105 ff. offer abundant evidence.

The transference of physical sensations and experiences such as digging § 12, dreaming § 13, the effect of light and darkness on sight § 137 ff. to mental conditions is another indication of Plato's effort to bring before his readers in a plastic and concrete form the thoughts which he wished to express.

It is in the application of this metaphor that Plato shows his originality. Without doubt there were metaphors current from the same sources as those he drew on. Plato applies them to intellectual activity.

to the world of things and ideas.[23]

Finally it should be noted that his metaphors and comparisons are derived more general rather than particular actions and objects. One phase of this is his tendency for typical comparisons e.g. with children § 25 slave § 30, tyrant § 1, wild beast § 124. In this respect he differs from the comic poets. Compare for example the great number of metaphors and comparisons drawn from animal life in comedy (Zimmer, Diss. Marb. Vitascript p. 198 ff) with the relatively small number found in Plato's writings § 124 ff. The reason for this divergence is evident when we consider the

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[23] Cf Brecc Philosophie der Metaphorischen p. 149. Platon hatte den Gedanken zum erstenmale die Gedanken zu denken und zu schauen: es gibt nur eine Gedankenwelt und das ist die Welt der Gedanken.

papers on which the illustrations and images are developed are so rich. They are selected mainly for comic effect and for this purpose images drawn from particular facts are the most effective. Plato on the other hand uses to illustrate general ideas. It is only when he uses his illustrations for satire as in the Euthydemus or for characterization as in the Symposium that the approach that of comedy in character

I Man.

A The human Body

The principal sphere from which metaphors are drawn is that of the life of man. his activities and environment[1]. This is peculiarly true of Plato whose images from nature apart from its connection with man are very limited in number as will be shown in the course of the present investigation.

§ 1. — The generic term ἄνθρωπος with an attribute occurs in comparisons with personifying effect as Soph. 229 B νόμοι. ὥσπερ τινὰ

[1] cf. Hummer Über Gleichnis und Metapher in der attischen Komödie p. 31.

ἄνθρωπον αὐθάδη καὶ ἀμαθῆ ; Lyo. 218 D ὥσπερ ἀνθρώποις ἀλαξόσι λόγοις τισὶ τοιούτοις ψευδέσιν ἐντετυχήκαμεν. Similarly γυνή with a derogatory connotation Tim. 35 B οἵτινες γυναικῶν οὐδὲν διαφέρουσι.

§ — Body and soul are attributed to the universe in the account of the creation in the Timaeus. The universe is represented as a living creature ζῷον ἔμψυχον 30 B, having soul ψυχὴν --- θεὶς 34 B, τὴν τοῦ παντὸς ψυχήν 41 D, and body τὸ τοῦ παντὸς --- σῶμα 31 B cf 32 A and C, 34 B, 28 B. So also in the well-known comparison Phaedr. 264 C a well-arranged discourse is likened to a living being : δεῖν πάντα λόγον ὥσπερ ζῷον συνεστάναι σῶμα τινὶ ἔχοντα --- ὥστε μήτε ἀκέφαλον εἶναι μήτε ἄπουν κτέ.

Critias 111 B the thin soil of Attica in speaking of its former depth and fertility is compared to a body emaciated by sickness : οἷον

νοσήσαντος σώματος ὀστᾶ, ---- τοῦ λεπτοῦ σώματος τῆς χώρας μόνου λευφθέντος. Here may be referred the didactic comparison Rep. 462 C ff. where the mutual sympathy of the members of the body is used to illustrate the ideal relation of citizens to each other in the state.

§ 3. — Parts of the body are used figuratively as for metaphors and comparisons. κεφαλή to denote conclusion of a discussion or argument is not uncommon: Gorg. 505 D ἀπόκριναι — ἵνα ἡμῖν ὁ λόγος κεφαλὴν λάβῃ with an allusion to the proverbial ἀκέφαλος μῦθος; similarly Tim. 69 B κεφαλὴν — τῷ μύθῳ — ἐπιθεῖναι, Phileb. 64 D ὥσπερ κεφαλὴν ἀποδοῦναι τοῖς εἰρημένοις. cf. Phaedr. 264 C ἀκέφαλον

From the peculiar style in which slaves wore their hair is derived the proverbial ὀ ἀποδιδοὺς θρίξ which occurs Alcib. I. 120 B

ἔτι τὴν ἀνδραποδώδη τρίχα ἔχοντες ἐι τῇ ψυχῇ

πρόσωπον face, countenance occurs in a comparison Rep. 601 B where the tales of poets when strings of colors and music are likened to faces, blooming and fresh but not really beautiful. when the bloom has left them (τὰ τῶν ποιητῶν) ἔοικε τοῖς τῶν ὡραίων προσώποις, καλῶν δὲ μή, οἷα γίγνεται ἰδεῖν ὅταν αὐτὰ τὸ ἄνθος προλίπῃ. cf also Prot. 329 D for a comparison which is, however, purely didactic.

εἶδος eye is applied to the soul Rep. 535 D τὸ τῆς ψυχῆς εἶδος cf 540 A τὴν τοῦ ψυχῆς εἶδος.

§4 – Other words denoting organs or parts of the body used metaphorically are: διαφυή inner suture, in the sense barring, clutch of knowledge Polit. 259 D; νεῦρα, sinews, applied to the spiritual part of the soul, Gorg. 511 B ἕως ἂν

ἐκτήξη τὸν θυμόν καὶ ἐκτέμῃ ὥσπερ νεῦρα ἐκ τῆς ψυχῆς; and τὰ σφύζοντα, arteries, occurs in a comparison Phaedr. 251 D.

B General Conditions of the Body

§5 – The metaphorical use of words denoting death occurs only Phaed. 89 C ἐάντε τε ἡμῖν ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώσασθαι. To this may be added the comparison Apol. 39 A ἆττον γὰρ θανάτου θεῖ (ἡ ποριά) in both of these instances the personification adds to the effect.

§6 – On the other hand νόσος, νόσημα, νοσεῖν are very common in a transferred sense. Several categories may be distinguished:

1 – Of mental condition. Thus Phaed. 118 Socrates speaks of his fondness for philosophical discussion as his νόσος; so also Phaedr. 228B

τῷ νοσεῖν περὶ λοιμοὺς ἀκοήν. similarly, ἐ-
σημα is used Polit. 283 B and νόσος Legg 691 C.
b - of moral qualities. Rep. 444 C f. injustice in
the soul is compared to disease of body; cf. 609 C
τὴν ἀδικίαν εἶναι θανάσιμον τῷ ἔχοντι ὥσπερ νόσον
Gorg 480 B τὸ ἰσόσημα τῆς ἀδικίας. cf also Soph. 228 B
c also to illustrate self-control Rep 579 C f where
a man unable to control himself forced to be a
tyrant is likened to a man with a diseased
body who is forced to contend with others
d of persons in their relation to the state:
"a pest", as Prot. 322 D τὸν μὴ δυνάμενον αἰδοῦς
καὶ δίκης μετέχειν κτείνειν ὡς νόσον πόλεως;
Laws 700 A ὡς νοσήματι πόλεως of the poor men
who are ready to follow their leaders in attack-
ing the rich. similarly Rep. 552 C those who
have sold or wasted all their property are cal-
led νόσημα πόλεως. So 563 E, 564 B where the same
men are said to be σῖον περὶ σῶμα φλέγμα τε καὶ

χολή

d. Of political and moral conditions in the state
Rep. 425E men who are always making and mend-
ing laws are compared to invalids without self-
restraint who do not wish to change their mode
of life, 444 E 5-6 E as a body in delicate health
runs into disease when subjected to a slight in-
fluence from without so also a state; Leg. 628D
The victory of a city over itself is not a really
good thing but a necessity, just as medical
nursing is not the best thing for the body but
rather to be in such a condition as not to need it;
so 65° E the lawgiver will induce the poet to pro-
duce temperate and noble figures and songs sound-
ed in fair phrases just as nurses give the sick
the nourishment which is wholesome in stead of
their food and drink but that which is unwhole-
some in unpleasant. Cf. also Polit. 307D and for
more general comparisons Phaed 95D, Gorg 478E Tim. 23A

§ 7. In the same way the less common φλεγμαίνω is applied to the state Leg. 3.702E ἡ δὲ μαινομένην πόλιν contrasted with ὑγιαίνουσαν; 691E ἀρχὴν φλεγμαίνουσαν of the constitution of Sparta.

οἰδεῖν the swollen occurs Gorg. 518E ὅτι δὲ οἰδεῖ καὶ ὑπουλός ἐστι (sc ἡ πόλις); the metaphor is continued 519A ὅταν αὖ ἐλθὴ εἰς κατὰ δόλον κἄστιν τῆς ἀδικίας κτέ. cf Rep. II 362E ὥσπερ κατὰ δόλον περιελθόντε him of the soul. ὑπουλος festering is applied to the soul Gorg. 480B as is also οὐλῶν μεστήν Rb. 524E.

§ 8.- Of more specific disease and defect. τυφλότης applies to the intellectual vision is frequent both in metaphor as τυφλός Rep. 536E τυφλοῦν Phaed. 96C, 99E, Rep. 527D, and in comparisons as Rep 506C where those who form a true opinion without exercising their intellect are compared to blind travellers who keep the right road; Phaedr 278D method without analysis is likened to

a blind man's journey. Other comparisons are Rep. 484 C, 518 A and B

§9 - Deafness does not give rise to many transferences ἐκκεκώφηκε τὰ ὦτα Rep. 207 C is by verbal and not metaphor and the comparison Prot. 334 D is purely didactic.

Twin didactic is also the comparison Leg. 455 D where failure to master the common philosophy like the habit of stammering is appropriate only in youth

§11 - words denoting lameness are rather more commonly transferred. So especially χωλός as Leg. 634 A χωλὴν τὴν ἀνδρείαν courage lame in one leg i.e. able to bear pain and trouble but impotent against flattery : Rep. 535 D The value of philosophy must not be seen in terms χωλὸν ἡδοποιὰν i.e. good at pleasing but not a lover of learning. Cf Ib. 536 A χωλοῖς καὶ νόθοις. Also Tim. 44 C χωλὴν ---- ξωήν

in the same way ἀναπηρός maimed of the soul Rep. 535E cf Polit. 310E

§11 – Other diseases and affections of the body are also used for illustration. So in a comparison Grat 440C-D the Heraclitean flux of all things is likened to those affected with catarrh. Cf in this connection Rep 343A where κορύζᾳν properly 'run at the nose' is used metaphorically for 'talk nonsense'

ὀξύτης 'shortness of breath' is applied to the inhabitants of coasts personified Rep. 568D The pain caused by the growth of the wisdom teeth is likened to that of cutting teeth Phaedr 250C and Hp. 255D love as communicated from lover to beloved is compared to ophthalmia which according to the belief of the ancients could be transmitted by a look.

§12 – Very common is the use of terms denoting sickness vertigo to describe the perplexity

of the mind as it wrestles with philosophical problems. So εἰλιγγιᾶ: Theaet. 155D ἐμπίπλησι τὴν ψυχὴν ἰλίγγου the typical dancer when led by the philosopher to conceive absolute justice etc; Phaed 79C (ἡ ψυχὴ) ἐιλιγγιᾷ ὥσπερ μεθύουσα when using the body as an instrument to hear, see and conceive; Symp. 216C εἰλιγγιῶ ὑπὸ τῆς τοῦ λόγου ἀπορίας; Prot 339E ἐξαπατῶσί τε καὶ εἰλιγγιάσαι; Crat. 411B the Heracliteans in their search καὶ εἰλιγγιῶσιν, so also those who first gave names. With the same signification ἴλιγγος is used Leg. 892E combined with σκοτοδινιᾶ. The latter term also Soph. 264C; σκοτοδινιᾶν Theaet. 155C

§13 Coming next to normal affections of the soul εὐδία and dreaming give rise to a number of metaphors. So ἐξ. δ'; εὐδίαι is applied to the faculties of the soul strongly personified ὅταν τὸ μὲν ἄλλο τῆς ψυχῆς εὕδῃ, ὅσον λογιστικόν Sy. ἀπωδάμενον τὸν ὕπνον — Mb. D τὸ λογιστικὸν ---

ἐρείδας; Phaedr. 267 Τισίαν δὲ Τοργίαν τε ἐάσομεν
εὖδειν. Similarly καθεύδειν Leg. 778D τῷ Σπάρτῃ
ξυμφέροιμεν τὸ καθεύδειν ἐᾶν ἐν τῇ γῇ κατακεί-
μενα τὰ τείχη. Ἐγείρω also Gorg. 536B καθεύδεις; Ap. 532C
ἀποστάς ἐγείρω inattentive and ἐξεγήγερσας Ap. 533A-B
ἐγείρω is also used in a less definite way as Crat.
411A ἐγείρεως --- οὐ ψαῦλον γένος ὀνομάτων; Theaet.
179A ἠγειρόμεθα --- σκόπει εἰ καὶ ἐν τοῖς Phileb. 15C
may also be mentioned here Φίληβον --- μὴ κινεῖν
ἐὰ κείμενον: a well known proverb is here vitio-
dated by substituting the proper name for
the word κακόν. In a comparison Apol. 31A
the Athenians are likened to persons roused from
sleep and Gorg. 70C death is compared to a sleep.
§14.— Vague opinion as opposed to clear knowl-
edge or logical reasoning is often characterized
as dreaming as Crat. 439C ὃ --- ὀνειρώττω;
Lach. 65C B ὀνειρώττων --- τὴν μοχθηρίαν ἀφ' ἧς Gorg. 521A
Rep. 533C ὀνειρώττουσι περὶ τὸ ὄν, cf. Tim. 52B

In the same sense ὀνειροπολέω, Tim. 52 B, Rep. 534 τὸν νῦν βίον ὀνειροπολοῦντα καὶ ὑπνώττοντα, πρὶν ἐνθάδ' ἐξεγρέσθαι. Similarly ὄναρ Theaet. 201 D which latter is used as an adverb c.g. in the proverbial ὄναρ πλουτεῖν Lys. 218 C, Theaet. 208 B. is also used to designate something trifling as Leg. 695 C σμικρὰ ὀνείρατα λέλειπται; Symp. 175 E ἡ ... ἐμὴ (sc σοφία) -- ὥσπερ ὄναρ σοφία. Comparisons of a general character are Rep. 414 D, Legg. 746 A Prot. 85 C.

§ 15 — Terms denoting age are now and then used in a transferred sense. ἀνήρ is applied to the universe Tim. 33 A; Phileb. 50 D ἀνὴρ πᾶς; Tim. 22 B παλαιὸν μάθημα.

§ 16. — Of words denoting the activities of the senses γεύομαι is frequently used in a transferred sense as Rep. 475 E παντὸς μαθήματος γεύεσθαι "to have a taste for learning" is compared to ἐπιθυμητὴς εἶναι; Ax. 365 E γευσαμένους φόνου πολιτικοῦ

νοῦς alluding to the story of Lycaon who became a wolf; ib. 559D ὅταν νέος --- γεύηται κυψήνου μέλιτος of the same disease eating a taste of the pleasures of understanding; other instances are Theaet. 157C, Rep. 539B, 582C, 586A, Phileb 15D

β - πεπεσμένην and δεδιψῶν are used for desire in general as Rep. 606A πεπεσμένος τοῦ δακρύειν; ib. 52. A πεπωκότες ἡδονῶν ἰδίων; ib. 562 C δημοκρατουμένη πόλις ἐλευθερίας διψήσασα

δ.5 - Finally a few comparisons of a miscellaneous character may be noticed: Rep 432D ὥσπερ οἱ ἐν ταῖς ἡμέραις ἐρῶντες ἑνός τινος ἐνίοτε ὁ ἔχουσι; Charm. 155C perplexity like yawning is communicated -- seeing others affected with it; Tim. 73E Descent of the sense of pressure in youth like that of a man standing on his head

C. External circumstances of Life.

§19.— Among these the house and its furniture may be first considered.

οἴκησις = dwelling is used in the sense of 'house' Phileb. 64C where the mixed life (μικτὸς βίος) is spoken of as the dwelling of the Gods: ἐπὶ τοῖς τοῦ ἀγαθοῦ ἰοῦσι ἡδὺ πρόθυρος καὶ τῆς οἰκήσεως ἑφεστάναι cf. 61B; Tim. 70A the same term signifies apartment and is applied to the chest and abdominal cavity of the human body which is separated by the midriff as men's apartment from women's. Sb. 71 A-B κατοίκησις ἐκ τοῦ ἐπὶ θυμοειδοῦς.

§20 Coming next to the various parts of the house we find κρηπίς, foundation, applied to political structure e.g. 730E of a true conception of [illegible] Polit. 301E f. of a responsible executive. These may be placed the [illegible] Rep. 534 E

where the dialectic art is called the coping-stone
θριγκός of the sciences

τροφή recalls ἀτροφίαι 494 C quoted above also occurs in a comparison Rep. 365 C πρὸς ... περὶ ἑαυτὸν σκιαγραφίαι ἀρετῆς περιγιγνόμενον

βαθμοί steps of ... used in a comparison Symp. 211 C to illustrate the relation of the beauties which appeal to the senses to absolute beauty

ἄφρων Plato may be drawing in mind this head. Thales ἐν φρέατι ἐμπεσών, διὰ ἀπορίαν of the philosopher in practical life with an allusion to the more exact Thales which precedes 174 A

ἐν φρέατι σοι χάρις ἔσται διὰ τοῦ βάθους which alludes to the proverb ἐν φρέατι σκυβάλου μάχεσθαι may also be intended. Socrates from the point of cisterns in the comparison Phaed. 112 C ὥσπερ οἱ ἐπαντλοῦντες

12. - The names of household utensils are employed in a number of comparisons.

In Crat. 430 A nonsensical talk is compared to the sound of a bronze cauldron χαλκεῖο, which if struck so ... In Prot. 329 A the long speeches of the sophists in reply to a brief question are compared to the loud and resonant ring of bronze pots when struck. ἀγγεῖον, vessel, is used of the sea Critias 111 A; also in a comparison Phaedr. 235 D. λείπεται ---- διὰ τῆς ἀκοῆς πεπληρῶσθαί μου δίκην ἀγγείου. In the same way κεράμιον is found in a comparison Crat. 439 C where Socrates referring to the doctrine of the Heraclitians says that a man of sense will not believe that all things leak like a jar ὥσπερ κεράμια ῥεῖ. ... πίθος, a large wine jar, occurs in the proverbial τετράγωνος πίθος in describing the solitude bar of the soul Gorg. 493 B cf. 524 B ἐπιορκεῖν and νικ. τρίματα ταῖς ἐκροαῖς; also Legg. 714 A

The use of κρατήρ is better taken up when wine is discussed. κύλιξ, wine cup, however is best disposed of in this section. Symp. 175D makes reference to the experiment in physics of transferring water from a full into an empty wine-cup, wishing that wisdom would flow in a similar way from one possessing much to one who has but little of it. Other comparisons are: Rep. 411A The ears act as a funnel, χώνη, for pouring music over the soul; Phaed. 99B The earth according to Anaximenes and others was like a flat kneading trough, σάρδοπος, floating on the air; 175E Plato's reading of the dichotomized man is compared to the drawing together of a purse: συνέλκων παντα χόθεν τὸ δέρμα ἐπὶ τὴν γαστέρα ---- ὥσπερ τὰ βύσπαστα βαλλάντια.

θύλακος, bag, is used metaphorically Theaet. 161A where Socrates speaks of himself as λόγων ---- τυφλὸν θύλακον

§ 22.- The metaphors and comparisons drawn from terms denoting articles of dress are not very numerous. After discussing the question whether women should take part in gymnastic exercises Rep. 457 A the conclusion reached is: ἀποδυτέοι δὴ ταῖς τῶν φυλάκων γυναιξί, ἐπείπερ ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται. Comparisons are more common. So Rep. 557 C the democratic constitution is compared at length to a bright-colored cloak: καὶ διαπρεπεστάτη αὕτη τῶν πολιτειῶν εἶναι ὥσπερ ἱμάτιον ποικίλον πᾶσιν ἄνθεσι πεποικιλμένον οὕτω καὶ αὕτη πᾶσιν ἤθεσι πεποικιλμένη; and Alc. I 113 E insufficient proofs are likened to worn-out garments.

§ 23 Similarly Theaet. 193 C a mistake in the union of present sensation with past impression is likened to putting one shoe on the wrong foot. In this passage the same com-

is also illustrated by the affections of sight in a mirror, that right and left appear reversed. Short comparisons with a mirror are common. So Theaet. 206 D: the voice acts as a mirror of opinion; Legg. 900 B the neglect of the gods is reflected in the actions of the impious as in a mirror. So also concrete objects and persons are compared to mirrors: Tim. 71 B The liver like a mirror reflects the thoughts from the brain and strikes terror into the appetitive part of it. 72 C where the function of the spleen in relation to the liver is conceived as that of a napkin for polishing a mirror; Alc. I. 33 I the eye is likened to a mirror, and Phaedr. 255 D the lover is as it were a mirror to his beloved.

The illustration from the manufacture of unguents, ἀλείμματα Tim 59 E is first introduced here: just as the fluids that are to receive the perfumes are scentless, so the substrate (ὑποκείμενον) which is to receive all forms into itself must be formless

D. Family and daily life.

§ 14 The relations of the family and daily life furnish Plato with materials for a great many metaphors and comparisons.

In the exposition of the universe Tim. 50 C-D the type is compared to the father, the receptive substrate space to the mother and the copy produced to the child cf. 51 A; Leg. 757 A ff. the relation of mother city to colony is likened to that of parents to children; Rep. 538 C. Principles of justice and honor are like parents; ib. 506 E ἔκγονος τοῦ ἀγαθοῦ cf. 507 A τοὺς τόκους 555 E.

Πατήρ in the general sense of author, originator is very common as Symp. 177 D πατὴρ τοῦ λόγου; so also Phaedr. 257 B; ib. 275 A πατὴρ γραφάτων. Other instances are: Symp. 197 D, Tim. 28 C, Theaet. 64 E. Comparisons are Apol. 31 B of Socrates' relation to the Athenians; Leg. 214 A poets are called

ὥσπερ πατέρες τῆς σοφίας; cf also Rep. 569 A, 555 E.
- 241 D the Eleatic stranger applies the term
πατρολοίας to himself because he undertakes to
test the arguments of Parmenides as to being
and not-being cf. Sb. 242 A.

μητηρ applied to the nature-land is common
as Legg. 776 A, 958 E Rep 476 D, Menex. 237 B cf. 239 A.
similarly Euthyph. 2 C. In Legg. 693 D monarchy
and democracy are called the mothers of all
forms of government.

The relation of son to parents gives rise to the
elaborate comparison of the supposititious
sons Lis. 537 E ff. The condition of a man who finds
that the traditional views he has held of justice
and honor are false, and who therefore lives ac-
cording to his desires is like a man who finds
that those he believed to be his parents are not
and so turns to those who flatter him and be-
comes devoted to them.

Briefer comparisons are. Phaedr. 278A Principles of justice honor and goodness inculcated by oral instruction are like legitimate sons; Rep. 403B The lover should treat his beloved as his son. ἀδελφός is also used metaphorically Phaedr. 276A λόγοι --- ἀδελφοὶ γνησίοι.

So παῖς, παιδίον, μειράκιον are very often used by Plat... brief typical comparisons to illustrate various irrational affections of the mind. Several categories may be distinguished.

a. As types of want of sense and forethought: Protag. 65C-D καθάπερ παίδων τῶν ἡδονῶν καὶ ἀθρόον τοῦ ἀλύπου τὸν κεκτημένων; Gorg. 464D εἰ ἀνδράσι οὕτως ἀνοήτοις ὥσπερ οἱ παῖδες; Crito 49E παίδων ἀνδρὶ διαφέροντες. Similarly Gorg. 502E The popular orators who try to please the populace without regard for the common good ὥσπερ παισὶ προθυμοῦνται τοῖς ἥβηροι do like

Euthyd 291 after a fruitless dialectic investigation Socrates compares himself and his interlocutor to children chasing erected tarks. ὥσπερ τὰ παιδία τὰ τοὺς κορύδους διώκοντα: and Rep. 604C he sets forth the necessity of applying a remedy at once when misfortune comes and not like children when they have had a fall, keeping hold of the part hurt waste time in howling: καθάπερ παῖδας ἐχομένους τοῦ πληγέντος ἐν τῷ βοᾶν διατρίβειν

to us types of fear and fright:

Gk. 578B Timocratic men ὥσπερ παῖδες πατρὸς τὸν νόμον ἀποδιδράσκοντες; Crit 44C Socrates says of the power of the multitude ἂν ---- ὥσπερ παῖδας ἡμᾶς μορμολύττηται; Leg. 933E καθάπερ παῖδας τοὺς πολλοὺς τῶν ἀνθρώπων δεδιέναι τὸν Διῖ, Gorg. 479A ὁ δοίμενος ὥσπερανεὶ παῖς τὸ κάεσθαι καὶ τὸ τέμνεσθαι

Rep. 330 E ἐκ τῶν ὕπνων ὥσπερ οἱ παῖδες θαρὰ ἐγειρόμενος

c with reference to other characteristics of children:

Gorg. 479 B καὶ παίζωμεν τί σοι εἰδῷ ὅτι σοῦ τούτου ἅσμενος ἔχει ὥσπερ τὰ μειρακια δε. καὶ μοι ὥσπερ παιδὶ χρῇ; Phileb. 19 E ἡμεῖς δέ δή λεγομεν καθαπερ οἱ παῖδες ὅτι τῶν ὀρθῶς δοξάζειν ἀφαίρεσις οὐκ ἔστι; Rep. 557 C ὥσπερ οἱ παῖδές τε καὶ οἱ γυναῖκες τὰ ποικιλα ἡμῶν ἥδιστον ἂν πολλοὶ κρίνειαν cc the democratic form of government.

d Their love for stories:

Hipp. mai 286A The Spartan empire, ὑπερβαίνων ὥσπερ ταῖς πρεσβύταις οἱ παῖδες πρὸς τὸ ἡδέως μυθολογῆσαι, cf ap. 30 D E where Thrasymachus says to Socrates: ἐγὼ δέ σοι ὥσπερ ταῖς γραυσὶ ταῖς τοὺς μύθους λεγούσαις ἔοικα ἐρῶ κτλ. similarly Soph. 261 E τῷ μύθῳ μου παῖ προσέχε τὸν νοῦν καθάπερ οἱ παῖδες; Soph. 242 C

μῦθοι διηρεθίσθαι --- παιδὶ ὡς αὐτοῖς ἡμῖν, cf. Rep. 545 E ὡς πρὸς παῖδας ἡμᾶς. Legg. 712 B πειρώμεθα --- καθάπερ παῖδες πρεσβῦται πλάττειν τῷ λόγῳ τοὺς νόμους which comparison may refer to story telling cf Apol. 17 C ὥσπερ μειρακίῳ πλάττοντε λόγους κτλ., or perhaps to children's play with soft clay and the like. Other comparisons from story-telling without reference to children, however, are found Gorg. 527 A Legg. 7, 2 A, Rep. 376 D. From the nursery is also μορμολύττεσθαι Crito 76 C, Rep. 473 D, and μορμολύκεια Phaed. 77 E.

§ 2. Plato is very fond of metaphors and comparisons drawn from the sphere of physical generation and birth, especially in application to intellectual and abstract notions to γενεά, race, Rep. 547 A ταύτης τοῦ γενεᾶς χρὴ φάναι εἶναι τὸν where there is an allusion to

Hesiod's χράσεον γένος Opp. et D. 109 ff.; Soph. 268 D ταύτης τῆς γενεᾶς καὶ αἵματος ὃς ἂν ᾖ τὸν ὄντως σοφιστὴν εἶναι ταλη θέστατα, ὡς ἔοικεν, ἐρεῖ of the definition of the typical sophist cf. Hom. Il. 6-211.; Phileb. 66 B καὶ πάνθ' ὁπόσα τῆς γενεᾶς ταύτης ἐστίν

νόθος and γνήσιος, bastard and legitimate are applied to the notions of philosophy Rep. 535 D οὐ γὰρ νόθης δεῖ ἅπτεσθαι (sc. τῆς φιλοσοφίας) ἀλλὰ γνησίους; cf. Sk. 536 A νόθον καὶ γνήσιον; Sk. νόθοις καὶ χωλοῖς, Sk. 476 A νόθα καὶ ψαῦλα of the fruits of the union of an unworthy nature with philosophy; Sk. 987 B τοιῶν ἡδοιῶν, ὡς ἔοικεν, οὐσῶν μιᾶς μὲν γνησίας, δυοῖν δὲ νόθαιν; Tim. 52 B λογισμῷ τινὶ νόθῳ; Leg. 711 A νόθῃ παιδείᾳ; cf also Phaedr. 276 A

§ 27. — Cf. words denoting more specifically generation and birth γεν. γαι and τεκειν in the general sense of γενναω are common.

More elaborate metaphors and comparisons are:

Symp. 210 B ff. The association of justice and temperance is presented under the image of pregnancy and birth: ἐν κύμασι τοιαῦτα ἐκ δικαιοσύνης τε καὶ σωφροσύνης τίκτειν τε καὶ γεννᾶν cf. Th. D. Similarly Rep. 490 B ff. the true lover of knowledge πλησιάσας καὶ μιγεὶς τῷ ὄντι γεννήσας νοῦν καὶ ἀληθείαν; Th. 150 A the relation of midwife and philosophy is presented: ὅτι αὐτῇ πλησιάζοιτες ὁμιλῶσι μὴ κατ' ἀξίαν ποτ' ἄττα φῶμεν γεννᾶν διανοήματα καὶ δόξας cf 495 C. So also of the imitative art when united with the principle of irrational sense perception Th. 209 A-B μαύλῃ ξυγγιγνομένη μαῦλα γεννᾷ ἡ μιμητική. cf. also Soph. 224 D. Rep. 560 B

But the most elaborate of all is the celebrated midwife of Socrates, Theaet. 149 A)

where Socrates compares his services in furthering the intellectual and moral development of his followers to those of a midwife in helping to bring children into the world. For metaphor recurs 151 E ῥόιμοι ἢ ἄτεκνοι 151 E ἐμοὶ αὐτῶν ἄγονος σὲ δὲ μαιεύσομαι; and 161 E the suggestion of Theaetetus that knowledge is sense perception is called by Socrates a new-born child for whom the ἀμφιδρόμια (cf. schol. ad loc.) must be celebrated: τοῦτο μέλλει ἐγγενήσεσθαι, μετὰ δὴ τοῦτο τὰ ἀμφιδρόμια αὐτοῦ ὡς ἀληθῶς ἐν κύκλῳ περιθρεκτέον. cf also 161 E, 184 B for allusions to the same comparison. also Polit. 268 A

§ 2 — Other relations of family life:

τροφή, nurse, occurs in a few comparisons to Tim. 44 A, 52 D, 88 D of the substrate, ὑποδοχή in the latter passage 52 D is combined with τροφός which occurs also 40 B of the earth.

So Rep. 414E, 470D. Similarly τροφεύς Lb. 580A
πάσης κακίας τροφεῦ of the tyrant.

ὀφαρος = ἀρωγός Thuk. 6.72.E = the doctrine
of Protagoras to whose aid not even its guard-
ians come. In the comparison Rep. 590C the
Tyrant denotes as Furies ἐπικλῆρος avaricious
by her kinsmen: ὀλιγαρχία in avarice:
ἐν in her true colours: τὴν δὲ ὥσπερ ὄφιν
κηρὶν ξυμφερεῖν ἄλλοι ἐπεισελθόντες ἀνάξιοι ἡμῖν
ἡγοῦνται τε καὶ ὀνείδη περιῆψαι

From marriage is the metaphor Soph. 242
c-d where the teachings of the different schools
of philosophy are described: ὃ μὲν ὡς τρία
τὰ ὄντα ---- τοτὲ δὲ καὶ φίλα μιγνύμενα γά-
μους τε καὶ τόκους καὶ τροφὰς τοῖς ἐπιγιγνομένοις
παρέχεται· δύο δὲ ἕτερος εἰπών, ὑγρὸν καὶ
ξηρὸν ἢ θερμὸν καὶ ψυχρόν, συνοικίζει τε
αὐτὰ καὶ ἐκδίδωσι

§ 29. — The relation of master and slave

which gives rise to a number of comparisons and a few metaphors is best taken up at this point.

δεσπότης, δέσποινα, δεσπότης occurs in a few metaphors: Tim. 34c the soul was made mistress (δεσποτις) of the body; Polit 305A the royal art is spoken of as δεσπότις τῆς πολεμικῆς. Comparisons, however, are more frequent: Rep. 329C desire is compared to a raging master: λυττῶντά τινα καὶ ἄγριον δεσπότην; Gr. 563C the proverbial αἵ τε κύνες--- οἷα περ αἱ δέσποιναι as applied to conditions in the democracy; Gr. 578D a tyrant is compared to a slave-holder carried by some supernatural power into the wilderness where there are none of his equals to help him to control his slaves.

§30 In brief comparisons slaves are used as types of inferiority mental and moral:

Thaet. 172D Those whose education has been

obtained in the law courts in comparison with philosophers are as slaves to free men; Hb. 173 C ὥσπερ οἰκέται; Lysp. 210 D the slave is attracted by individual comeliness but is unable to perceive absolute beauty; Prot. 352 C the slave is ἄγνοια of ἀγαθὸν καὶ κακόν, ἀνδρεία, and σοφία. I. 203 of ignorance. Theaet. 203 D the image is perhaps that of a runaway slave: ὁ καλὸς λόγος ἀποδιδράσκει αὐτοῖς Hb E οὐ γὰρ καλῶς αὐτὸν κολάττομεν.

Of one having particular duties ταμίας, steward, is applied to the lungs Tim. 84 D ὁ τῶν πνευμάτων τῷ σώματι ταμίας πλεύμων; θυρωρός, doorkeeper in a comparison Phaedr. 242 Socrates is ἐκεῖνος ἐγώ the voices which come rushing in just like a doorkeeper by a crowd; so also βαλανεύς, bathman, Rep. 344 D ὁ θρασυμαχος — ὥσπερ βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὤτων ἄθρόον καὶ πολὺν τὸν λόγον

§31 – The metaphors drawn from the activity of the cook as well as human and animal food have been discussed of §§16, 17. The metaphorical use of words denoting eating, drinking, food, etc. may now be considered:

μάγειρος, cook, butcher, occurs in a comparison Phaedr. 265 E where poor classification is compared to a poor cook's carving: μὴ ἐπιχειρεῖν καταγνύναι μέρος μηδὲν κακοῦ μαγείρου τρόπῳ χρώμενον. From the preparation of food is also the comparison Lys. 190 D where the face and features with which Zeus dissatisfied: The metaphor now men is illustrated in the cutting of cross-grain for feeding: ὥσπερ οἱ τὰ ὀστᾶ τέμνοντες καὶ μέλλοντες ταριχεύειν. The comparison immediately following: ἢ ὥσπερ οἱ τὰ ὠὰ ταῖς τριφίαις is suspicious and has been bracketed by most editors as a gloss. It probably refers to an after-dinner amusement as suggested by Hommel.

Rep. 475 c love for learning is compared to appetite for food: τὸν μήπω λόγον ἔχοντα τί τε χρηστὸν καὶ μή, οὐ φήσομεν φιλομαθῆ οὔτε φιλόσοφον εἶναι ὥσπερ τὸν περὶ τὰ σιτία δυσ-λερῆ κτλ.

§32 The metaphorical use of words denoting feeding is very common not only of other luxuries than those of the table as Gorg. 513 E ἐγκωμιάζειν ἀνθρώπους, οἱ τούτους εἱστιάκασιν εὐ-αρεστοῦντες ὧν ἐπεθύμουν, but especially of intellectual enjoyment:

Rep. 571 c τὸ λογιστικόν --- ἑστιάσας λόγων καλῶν; Phaedr 227 c τῶν λόγων ὑμᾶς Λυσίας εἱστία, Lb. 247 E Lys. 211 e τί ὑμεῖς --- ἑστιᾶσθον ἡμῖν δὲ οὐ μεταδίδοτον τῶν λόγων; Rep. 352 B εὐωχοῦ τοῖς λόγοις; Lb. τὰ λοιπά μοι τῆς ἑστιάσεως ἀπόπλήρωσον, cf. 354 A-B where Socrates compares his wandering from one subject to another to the conduct of dainty feeders who taste of every dish

set before them; Rb. 458A ἔασόν με ἑορτάσαι ὥσπερ οἱ ἀργοὶ τὴν διάνοιαν εὐώδασιν ἑστιᾶσθαι
So also ἑστίασις Tim. 27B τὴν τῶν λόγων ἑστίασιν, and ἑστίαμα Legg. 935A -- ὁ λέγων, ἐμπίμπλας ὀργὴν κακῶν ἑστιαμάτων; also λόγοι ξένια Tim. 20C cf Rb. 17A δαιτυμόνων ---- ἑστιατόρων. Ἑκοῦσα ξουνη, Soph. 25.3 ξουνὴ παρεσκευάκαμεν sc. by predicating many names of the same thing; Phaedr. 236E πῶς γὰρ ἂν οἷός τε εἴην τοιαύτης ξουνῆς ἀπέχεσθαι

Ἔρανος originally a meal to which the participants contributed a share came to mean simply contribution and is so used e.g. Leg. 775C, Leg. 921C

Of particular kinds of food in a transferred sense there is very little to note. Some are used metaphorically Rep. 559D ὅταν νέος γεύηται κηφήνων μέλιτος i.e. the pleasures of ignorance. So also in a comparison Philb. 61C.

§ 33 – The mixing of wine gives rise to many metaphors and comparisons. So Tim. 41 D the creation of souls is related in terms of mixing wine: πάλιν ἐπὶ τὸν πρότερον κρατῆρα ---- τὰ τῶν πρόσθεν ὑπόλοιπα κατεχεῖτο μιθ[ύ]ων cf Prot. 200; Legg. 773 D a city should be mixed like a bowl of wine where the mad wine is tempered by sober water so as to make a good temperate drink: πόλιν εἶναι δεῖ δίκην κρατῆρος οὗ μαινόμενος μὲν οἶνος ἐγκεκλυμένος ὑπὸ θεοῦ κολαζόμενος δὲ ὑπὸ νήφοντος ἑτέρου θεοῦ ---- ἀγαθὸν πῶμα καὶ μέτριον ἀπεργάζεται; Pl. 722 C. οὐ γὰρ πειθοῖ κεραννύντες τὴν ἀρχὴν ἀλλ' ἀκράτῳ μόνον τῇ βίᾳ of lawgivers who do not temper their authority with persuasion but use unmixed force. cf also Rep. 501 B Phaedr. 265 B; Phileb. 61 B ff after concluding that the good must be sought in the mixed life a detailed

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[1] so with E. F. Hermann et. al. for ms. μάχην

metaphor follows of the mixing of pleasure, honey, with wisdom water. C κεραννύωμεν - - - καθάπερ ἡμῖν εἰσοχάδας τοὺς ταρεστᾶσι κάνον Another strongly personifying metaphor is Rep. 562 C-D ὅταν ἔμπλεως δημοκρατουμένη πόλις ἐλευθερίας διψήσασα κακῶν οἰνοχόων προστατούντων τύχῃ καὶ πορρωτέρω τοῦ δέοντος ἀκράτου αὐτῆς μεθυσθῇ.

§34 μεθύω : also used in the sense of completely possessed, as Lys. 222C ἐπειδὴ ὥσπερ μεθύομεν ὑπὸ τοῦ λόγου; Phaed. 79C ἐλλιγνὺς ὥσπερ μεθύουσα, of the soul when employing the body as its instrument; Leg. 649D μεθύσκω is used of the effect of possessions that give pleasure such as wealth, beauty, etc: καὶ πάνθ' ὅσα δι' ἡδονῆς αὖ μεθύσκοντα παράφρονας ποιεῖ

The comparison Prot. 347C of the sophistic custom of discussing poetry to the habit of vulgar, ignorant men of hiring flute-girls to enter-

tain them at their symposia may be brought in here. To the same sphere belongs also the proverbial τὸ τρίτον τῷ σωτῆρι used acc. to the schol ad Charm. 167 A ἐπὶ τῶν τελείως τι πραττόντων The saying was derived from the practice of mixing three bowls of wine in symposia, the third being dedicated to [illegible] Soter - Schol ad Phileb. l.c. Besides the two passages cited it is also found Rep. 583 B and alluded to Legg. 712 A ὁ τρίτος σωτήρ

§ 35 - Illustrations drawn from social games, those usually played at the symposia and other gatherings as well as those games are frequently resorted to by Plato. So Rep. 479 B f. a comparison is made of relative and particular phenomena to the punning riddles which are solved at banquets, as that about the eunuch and the bat; so also Apol. 26 E Meletus with his inconsistent charge is compared to one who proposes a

riddle.

From the puppet show an illustration is drawn Legg 644 D-E where every living being is represented as a puppet of the gods whether in sport or in earnest: θαῦμα μὲν ἕκαστον ἡμῶν ἡγησώμεθα τῶι ζώων θεῖον εἴτε ὡς παίγνιον εἴτε σπουδῆι τινὶ ξυνεστηκός; the affections of the mind such as hope, fear, etc are the strings which cause the puppet to move Lb. E. τοιαῦτα τὰ πάθη ἐν ἡμῖν οἷον νεῦρα ἢ μήρινθοί τινες ἐνοῦσαι σπῶσί τε ἡμᾶς καὶ ἀλλήλαις ἀντιβάλλουσιν ἐναντίαι οὖσαι; so also Lb. 804 B θαύματα ὄντες τὸ πολύ. cf Soph 233 A τῆς σοφιστικῆς δυνάμεως θαῦμα; cf also Lb. 235 B. Rep. 514 B θαυματοποιός occurs in a comparison.

Another form of entertainment at symposia was the performance of professional tumblers. Hence the comparison used by

Aristophanes to illustrate the manner in which the anadromous men would run Symp. 191A ὁπότε ταχὺ ὀρχήσεως δεῖν, ὥσπερ οἱ κυβιστῶντες εἰς ὀρθὸν τὰ σκέλη περιφερόμενον κυβιστῶσι κύκλῳ κτλ.

§ 36 From dice-playing are the pro[illegible]ical περὶ τοῦ φιλτάτους κυβεύειν Prot. 314A, and τρὶς ἓξ ἢ τρεῖς κύβους βάλλειν the highest and lowest throw Leges. 968E ubi v. schol. So also the comparison Rep. 604C In misfortunes as in the case of a throw at dice we should arrange our affairs according to the circumstances as reason may dictate

There is no metaphor from the game which was played with knucklebones ἀστράγαλοι. From the latter by splitting them were made λίσπαι tallies, which were not used for playing but which guest friends kept one each for recognition. To this the comparison Lysis

193A, where Aristophanes speaker of the possibility of the dichotomized men being again cut in two.

§37 — The game of draughts gives occasion to a few comparisons beside the proverbial expression Leg. 730A πεττῶι ἀφ' ἑτέρου, resorting to one's last resource so Leg. 903D the superior power which causes the soul to migrate from one body to another is compared to a player at draughts moving the pieces. Similarly Rep. 487B skilful dialecticians are compared to expert players at draughts; cf. also Leg. 820C The investigation into commensurable and incommensurable quantities is a nobler pursuit than playing at draughts

§38 — The proverbial ὀστράκου περιστροφή signifying a sudden change of fortune was derived from a boys' game ὀστρακίνδα for which cf. Pollux IX-111 f., schol ad Phaedr 274B

expression occurs Rep. 552 C in speaking of the training of the guardians: τοῦτο δή, ὡς ἔοικεν, οὐκ ὀστράκου ἂν εἴη περιστροφὴ ἀλλὰ ψυχῆς περιαγωγὴ κτλ; similarly Phaedr. 241 B ὁ περὶ ἐραστὴς ὀστράκου μεταπεσόντος εὐθὺς μεταβάλλει of the lover when his passion has abated.

The game διελκυστίνδα seems to have been of a similar character. Of this the διὰ γραμμῆς παίζειν of Theaet. 181 A perhaps formed a variety. The point was, it seems, that two contending parties tried to pull each other over a line drawn between them. Socrates, l.c. compares his own position between the Heracliteans and Eleatics to that of an outsider who is drawn into this game.

§ 39 — In ball playing the best player was honored as βασιλεύς, the poorest was called ὄνος. To this Socrates refers Theaet. 169 A when

artist asking for a definition of knowledge he goes on: ὃς δ' ἂν ἀεὶ ἁμαρτάνῃ καθ' ἑαυτὸν ὥσπερ φασὶν οἱ παῖδες οἱ σφαιρίζοντες ὄνος κτλ. cf schol., Pollux. IX, 106. Another comparison : Euthyn. 277. B. καὶ ὁ Διονυσόδωρος ὥσπερ σφαῖραν ἐκδεξάμενος τὸν λόγον πάλιν ἐστοχάζετο τοῦ μειρακίου. cf also Phaed. 110 B for a comparison of the earth to δωδεκάσκυτον σφαῖραι

§ 40 The common branches of education reading, writing music and also geometry give occasion to a few metaphors and a number of comparisons chiefly didactic.

Thus γράμματα, letters, on a large and smaller scale are used to illustrate justice in the state and individual Rep. 368 D similarly Polit. 277 E; the way in which the mind is taught to recognize principles in the various

forms they assume is illustrated by the manner in which children are taught to recognize known letters in unknown words. cf. Soph. 253A with Campbell's note. also. Rep. 402 A ff.

Comparisons from writing. Prot. 326 D as teachers of writing draw lines to be copied, so the city writes laws to guide the king; Phaedr. 242 C Socrates speaks of his divination as being poor but like a poor writer's handwriting, good enough for him.

§ 7. – The comparison Theaet. 180 C is from geometrical instruction. δεῖ παραλλάττοντας ὥσπερ πρόβλημα ἐπισκοπεῖσθαι in speaking of the doctrine of Heraclitus; from the same sphere is the metaphor Sb. 187 B. πάλιν ἐξ ἀρχῆς πάντα τὰ πρόσθεν ἐξαλείψας: In giving a new definition of knowledge the whole preceding discussion should be as it were, wiped away. Another purely didactic comparison is Cratylus 436 D in a

slight flaw in a geometrical diagram may be consistently carried out in the deductions, so there may have been errors in the conception of the originator of language which have been continued and to which the phenomena have been adjusted. To the same sphere is best referred the comparison Rep. 537 C παῖδας ---- ἀλόγους ὄντας ὥσπερ γραμμάτων. ubi v. Adams note.

Phileb. 38 E f. the soul is compared to a book in that sensations are as it were recorded by memory. So as Prot. 329 A the popular orators are compared to books in that they can only make speeches but cannot take up a discussion.

3-2- Dissonance and inconsistency in reasoning are often described in terms of musical harmony and disharmony. So Prot 333 A οὗτοι γὰρ οἱ λόγοι οὐ πάνυ μουσικῶς λέγονται οὐ γὰρ συνᾴδουσιν. So also Phaed 92 C, Cony 70 A. Laws 2 D 2, Phaed. 86 E προσᾴδειν cf 85 E. Similarly τρίβ. mai 2 C 2

of a bombastic answer: διθύραμβον τοσουτονὶ ἔσπ. πολὺ ἀπῆσας ἀπὸ τοῦ ἐρωτήματος; for διθύραμβος in this sense see also Phaidr. 238D, 241E. In the same way παρὰ μέλος ᾄδεσθαι Phileb. 58B, cf. 696D, Kritias 106B; ἐν μέλει ᾄδεσθαι Soph. 227E. In an extended metaphor Laches 188D a harmonious life is spoken of as musical, tuned in the Dorian mode. A few comparisons are also found such as Rep. 406D reading a book on all kinds of impurities and dissonance is compared to the composition and melody which moves in all the modes and rhythms of music; Lg. 430E ξυμφωνίᾳ τινὶ καὶ ἁρμονίᾳ προσέοικε (sc. ἡ σωφροσύνη) μᾶλλον ἢ τὰ πρότερον; so also the soul is compared to a harmony Phaed. 85E ff.

So also parts of spoken discourse are compared to divisions of musical composition: Lach. 197E καὶ γὰρ νῦν μοι ἔδοξας ὥσπερ τοῦ τῆς Ἀθηνᾶς νόμου προαύλιον στομαυλῆσαι τοῦτο τὸ

ὄνομα προσπών τὸ βουλαπτερούν; here the νόμος = Athena stands for combined, varied modes of Boeckh Pind. II, 2, 345 similarly προοίμιοι and νόμος of discourse. Tim. 29D τὸ μὲν οὖν προοίμιον ἀποδεξάμεθα σου τοῦ δὲ δὴ νόμου ἡμῖν ἑφεξῆς περαίνε; Rep. 531 C ἢ οὐκ ἴσμεν ὅτι πάντα ταῦτα προοίμιά ἐστιν αὐτοῦ τοῦ νόμου ὃν δεῖ μαθεῖν cf 532 D; here the metaphor is suggested by the preceding discussion of music. προοίμιον and νόμος with a play on the two meanings of νόμος are used passim in the Laws e.g. 722 D, 734 E, 772 E - 773 C, 870 E, 880 A-B, 887 A and C.

§ 43.— The prominent place which gymnastic training as well as contests of bodily strength and skill held in the life of the Greeks accounts for Plato's fondness for images drawn from this sphere in presenting analogous phenomena of the intellectual world

Of general terms γυμνάσιον is used with reference to the Pythagorean school Gorg 493 D and in a comparison Rep 535 B as a synonym for παιδεία.

So also γυμνάζω is applied to intellectual training: Parm. 135 C-D πρὶν γάρ, εἰπεῖν, πρὶν γυμνασθῆναι ὦ Σώκρατες, ὁρίζεσθαι ἐπιχειρεῖς καλοί τε τι καὶ δίκαιον; Rb D the metaphor is continued καλὴ ἡ ὁρμή ---- ἕλκυσόν σαυτόν; Leg. 626 B καλῶς με ὦ ξένε γαίνει μου γεγυμνάσθαι πρὸς τὸ παιδεύεσθαι τὰ Κρητῶν νόμιμα; Mc. I 132 B γύμνασαι πρῶτον, ὦ μακάριε, καὶ μάθε.

The use of ἀναπνέω Euthyd. 276 E may also be noted here: καὶ πρὶν ἀναπνεῦσαι καλῶς τε καὶ εὖ τὸ παράκλιον of Clinias confused by the questions of the sophist. Cf. Theag. 457 B for a similar comparison.

In the same way ἀθλητής is applied to dialecticians Phileb. 41 B προσιστώμεθα δὴ καθάπερ ἀθληταὶ πρὸς τοῦτον τὸν λόγον, cf. 73 A; Soph. 231 E

τῆς γὰρ ἀγωνιστικῆς περὶ λόγους ἦν τις ἀθλητής (sc. ὁ σοφιστής) cf also Alcib. I 119 B. One who would oppose the politicians must train and go against them ἢ ἐπ' ἀθλητάς; with personifying effect Prot. 314C εἰ καθέλοι τοῦτο τὸ ῥῆμα ὥσπερ ---- ἀθλητήν. Similarly Phileb. 28E νοῦς is personified as an ἀγωνιστής.

§4 — Among the various forms of gymnastic exercise jumping gives little occasion for transference. Only the proverbial ὑπὲρ τὰ ἑξ καμμεῖα ἅλλεται (Eratosth. fr. 13, p. 16 Hiller) to overleap the mark, can be quoted. Running on the other hand gives rise to a number of images. So life is περιτρέχειν in a passage of Leges 802A τοὺς μὲν ἔτι ζῶντα. ἐγκωμίοις τε καὶ ὕμνοις τιμᾶν οὐκ ἀσφαλές, πρὶν ἂν ἅπαντά τις τὸν βίον διαδραμὼν τέλος ἐπιστήσηται καλόν; similarly the semi-proverbial περὶ ψυχῆς ὁ δρόμος Theaet. 173A where the reference is to law-suits

δρόμος is also used in the sense of course of life
as Legg. 8 47 ἡ τὸν μὲν ἐπιχωριον καλλιστον ---
μέχρι περ ἂν κατευθύνωσιν εἰς τὸν αὐτοῦ δρόμον
line of moral conduct, similarly ἐκτὸς δρόμου
Crat. 414B, to wander from the point.
Comparisons are: Rep. 613 B-C clever unjust men
are like runners who run well from the start-
ing point to the goal but not so well back a-
gain; cf. Lav. D ἐπὶ τέλους τοῦ δρόμου; Phaed. 61A
the dream which bade Socrates undertake to
write poetry is compared to those who urge on
the runners in a race. cf also Theaet. 148C
In describing long-winded orators Socrates
says Prot. 329A δόλιχον κατατείνουσι τοῦ λόγου.
Here the ms. reading is δολιχόν which some edi-
tors adopt. The comparison, however, which
is found at 335 E ff. οὐκ ἔστιν ὥσπερ ἂν εἰ
δέοι σε κρίσιν --- ἔπεσθαι ἢ τῶν δολιχο-
δρόμων τῷ attic supports the reading δολιχοι

which Sauppe Stroobant and Schanz following Stephanus adopt.

Here may also be referred the comparison of the transmission of human life with that of torches : a torch-race Legg. 776 B περιιόντας τε καὶ ἐκτρέφοντας παῖδας καὶ ἅπερ λαμπάδα τοὺς ζῶντας παραδιδόντας ἄλλους ἐξ ἄλλων cf Phileb. 19A τοῦ λόγου διάδοχον

§45 — Terms from wrestling are very common in metaphorical use. So λαβή as Phaedr. 236 B εἰς τὰς ὁρμὰς λαβὰς ἐλπίδας 'lead yourself' see to the same retort; Phileb. 13D ἰόντες εἰς τὰς ἐμπειρίας cf Soph. 231 C. Similarly Rep. 544 B τὴν αὐτὴν λαβὴν παρεχε, 'put yourself in the same position' in resuming an argument, cf. schol.; Legg. 682 E ὁ λόγος ἡμῖν εἶσι λαβὴν ἀποδίδωσι. In the same use ἀντιλαβάς Phaed. 84 C. 'point', attack'.

So other metaphors from wrestling are often applied to dialectical discussion:

Theaet. 162 B when Theodorus is called on to defend the doctrine of Protagoras in his own terms of wrestling: καὶ ἔλκειν πρὸς τὸ γυμνάσιον σκληρὸν ἤδη ὄντα ---- προσπαλαίειν; Alk. 169 B he says: τὸν γὰρ προσελθόντα οὐκ ἄνίης πρὶν ἀναγκάσῃς ἀποδύντας ἐν τοῖς λόγοις προσπαλαῖσαι; Alk. ξυγκεκόφασιν --- τῆς περὶ ταῦτα γυμνασίας of Socrates' [illegible] philosophical discussion; so also Rep. 362 D τὰ ὑπὸ τούτου ῥηθέντα καταπαλαῖσαι; Alk. 45. A in discussing the relation of the sexes Socrates excitates καὶ φαλεὶς τῆς ἀληθείας οἱ μόνος αὐτὸς ἀλλὰ καὶ τοῖς ἄλλοις ξυνεπισπασάμενος κείσομαι περὶ ἃ ἥκιστα δεῖ σφάλλεσθαι. ... ὑποσκελίξων καὶ ἀνατρέπων Euthyd 278 B. The [illegible] Socratic [illegible] also be quoted here: ὥσπερ οἱ τὰ σκολίδρια τῶν μελλόντων καθ. ζήτεσθαι ὑποσπῶντες χαίρουσι καὶ γελῶσιν ἐπειδὰν ἴδωσιν ὕπτιον ἀνατετραμμένον; Alk. 288 A ἔοικεν --- οὗτος μὲν ὁ λόγος (sc the argument of the

impossibility of error) ἐν ταὐτῷ μένειν, καὶ ἔτι
ὥσπερ τὸ παλαιὸν καταβαλὼν πίπτειν; Gb. 277c-d
ἐπὶ τὸ τρίτον καταβαλῶν ὥσπερ πάλαισμα ὥρμα
ὁ Εὐθύδημος τὸν νεανίσκον. Here ἐπὶ τὸ τρίτον alludes
to the rule at the Olympic games that to win the
victory the wrestler must throw his adversary
twice. So also Phaedr. 256B τῶν τρισὶν παλαισμά-
των τῶν ὡς ἀληθῶς Ὀλυμπιακῶν εἰ νενικήκα-
σιν οἱ the lovers who in the first stage of their
corporeal existence remain true to their high philo-
sophic vocation and so are like a wrestler
who has won one of the three παλαίσματα. The
same regulation is alluded to Rep. 583B οὐδὲ πα-
λαιστὴς ἔστιν ἡ τῶν ἄλλων ἡδονή ---- τοῦτο ἂν
εἴη μέγιστον καὶ κυριώτατον τῶν πτωμάτων: the proof that the pleasure of the philosopher
is the only true one is the Third section of the
just over the unjust.

§46 – An effective argument is spoken of as a boxer's blow:

Euthyd. 303A ἐγὼ μὲν οὖν ὥσπερ πληγεὶς ὑπὸ τοῦ λόγου ἐκείμην ἄφωνος; Prot. 339E ὥσπερεὶ ὑπὸ ἀγαθοῦ πυκτου πληγεὶς ἐσκοτώθην τε καὶ ἐλλιγγίασα ἐμποντος αὐτοῦ ταῦτα; Phileb. 22E ἔμοιγε δοκεῖ --- ἡδονή σου πεπτωκέναι καθάπερεὶ πληγεῖσα ὑπὸ τοῦ νῦν δὴ λόγων. More in the nature of an example is the comparison Ἔυθ 400D. In Legg. 795B-C also the point of the comparison is quite unimportant; a hoplite should be able to fight with hands as well as right hand just as one who is skilled in the pancration.

§47 – The argument is sometimes conceived as a body of water through which the dialectician must swim: Rep 453D οὐκοῦν καὶ ἤρξω τοιοῦτον καὶ πειρατέον σώζεσθαι ἐκ τοῦ λόγου, Sph. 241C ταῦτα ἆρα --- μόγις διανενεύκαμεν; Parm. 137A τῶν

λρὴ τηλικόνδε ὄντα διανεῦσαι τοσοῦτόν τε καὶ τοσοῦτον πλῆθος λόγων, Phaedr. 267A ὃς οὐδὲ ἀπ' ἀρχῆς ἀλλ' ἀπὸ τελευτῆς ἐξ ὑπιόντος ἀναπαλιν διαιεῖν ἐπιχειρεῖ τοὺς λόγους. Here may also be noted the metaphorical use of διαπίπτουσι Euthyd. 277D καὶ ἐμὲ μοὶ δοκεῖ διαπτήσεσθαι τὸ μειράκιον drowned with words. ἡ δυσ. 176 B, however, the meaning is soaked with wine

ὑ 7.5 Finally a few metaphors and comparisons from chariot-racing may be mentioned: cf. 566C-D ὁ προστάτης ---- ἕστηκεν ἐπὶ τῷ δίφρῳ τῆς πόλεως, in the change from democracy to Tyranny: so also Polit 266 E the ruler is compared to a charioteer ἡγεμονία τοὺς πολιτικὸν καὶ βασιλικὸν οἷον ἡνίοχον εἰς αὐτὴν ἐπιστήσαντα παραδοῦναι τὰς τῆς πόλεως ἡνίας. similarly Laws 5.16 E of Timon Themistocles and Miltiades had been good men they

would not have fallen into disgrace: good charioteers do not keep their seats at the beginning and get thrown out after they have trained their horses and gained experience in driving. Here belongs also the allegory of the soul under the image of a pair of winged steeds and charioteer Phaedr. 246 A ff. cf. 254 E The gods as charioteers Legg. 903 E cf 906 E

§ 40 – Feminine occupations furnish the commonest materials for comparison in Plato's analogies. Only weaving gives rise to a genus: In Phaedr. 268 A Socrates suggests that the work of rhetoricians like Thrasymachus be examined in the full light of day to see whether they "show the weft": ἴδε καὶ σύ, εἰ ἄρα καὶ σοὶ φαίνεται διεστηκὸς αὐτῶν τὸ ἥτριον ὥσπερ ἐμοί.

Comparisons chiefly didactic are found: Legg. 734 E just as the warp must be supplied from

The word so Those who are to read important
Policy must be distinguished from Those who
have had a humble education, Polit. 259 A ff.
the means of division and exclusion by
which the art of weaving may be acquired
is used as an illustration of the manner in
which a definition of statesman and king may
be obtained, cf. 281 B ff; Phaed 87 B ff the relation
of body to soul is regarded under the image
of a weaver and his cloak

Finally may be noted less elaborate metaphor-
ical expressions as Tim. 36 E ἡ δὲ ψυχὴ ... τρίτη δὲ ἁπλανοῦς ... ἀδιαίρετός τε ἀεὶ ... περὶ τὸν πρόσ-
ψυχρος τε καὶ θερμὸς ... ἀρχὴ ξυνοχὴ ψυχῆς σώματος

Ξ Religion and Mysteries

§57 - Metaphors and comparisons from the sphere of religion and mysteries are extremely common in Plato's writings. To begin with the temple and things connected with it: Lacedaemon was considered an ἄβατον ἱερόν by those who practiced hoplomachia Lach. 183B cf. Phaedr. 245A ἄβατον ψυχήν. ἄδυτον or ἄδυτος, the inner shrine, used of the dialectic of Protagoras Theaet. 162A ἐκ τοῦ ἀδύτου τῆς ἀληθοῦς ἐξήρξατο in a comparison Rep. 495C-D unworthy men that run from the trades into the pursuit of philosophy are compared to convicts that run into the temples for refuge ἄφετοι ἐκ δεσμῶν, free as a herd flocks, is applied to philosophers Rep. 498C ὅταν δὲ λάχῃ μὲν ἢ βοῶμεν .... τότε ἀληθῶς νέμεσθαι; and in a comparison Prot. 320A the sons of Pericles are spoken of

as having been permitted to roam ὥσπερ ἀφέτοις
55 — The terminology of divination and auth
ority is employed to discredit statements made
without clear and definite knowledge of the facts
based on intuition or inspiration. So Aesch 22 c
poets are compared to μάντεις; Philb 67 c
those who say that there are no pleasures but
only absence of pain should be embraced like
Κασσάνδραις; Meno 99 c statesmen who rule not
by knowledge but by opinion are like χρησμῳδοί
and θεομάντεις of the Laws 634 E more pre-
cisely however the force of the transferred
term is to suggest lack of the opinion and the
like. So the very common use of μαντεύομαι
and less frequently χρησμῳδεῖν. So also Laws
694 c οἷον μάντεις διανοοῦντες χρώμεθα, ex-
plains the cause of the mantic of the Persian
kingdom. So an obscure statement is called
μαντικὸν Crat. 384 A; Philb 67 B the mutterings

judging by size and horse but as contrasted to the vivid future pleasure to be the more effective means of luring well

§ 52 ἐπᾴδω in the sense of persuade is very common e.g. Phaed. 77 E, 114 D, Legg 837 E; so κατεπᾴδω Meno 80 a γοητεύειν τε καὶ μαγγανεύειν καὶ ἀτεχνῶς κατεπᾴδειν of dying 84 A Gorg 483 E. So ἐπῳδή Legg. 887 D. A proverbial expression for trying enticements upon another person ὥσπερ οἱ ἰατροὶ μετὰ τὰς τῶν σελήνων καταμερίσεις τὰς θεττα.λίδας. Here the sense is: let us take care lest we gain power at the expense of virtue

§ 53 - From the custom of dedicating gifts to the gods in the metal or stone ἔστιν οὖν -- ὁ λόγος -- τῷ θεῷ ἀνακείσθω. More frequent are the images from sacrificing. Plato's ideal division is illustrated by the name: in which a victim is cut in pieces.

ἀπαρχή, first fruits, of the sayings of the seven wise men such as χρῶ δὲ σεαυτόν Prot. 343 B ἀπαρχὴ τῆς σοφίας ἀνέθεσαν τῷ Ἀπόλλωνι ἐν Δελφοῖς. so ἀπάρχεσθαι Legg. 770 D in the ideal state each magistrate is to contribute one judge to the judicial system σὲ δὲ ἀπάρξασθαι πάσης ἀρχῆς ἐπὶ δικαστήριον.

The proverbial ἀφ' Ἑστίας ἄρχεσθαι occurs Lysis 213 with a play on the word Ἑστίαν. It is also found in Ἑστίαν ἐν πρυτανείῳ. The proverbial is also the expression Legg. 723 E ἀπειρόκαλοι ἐξ ἀρχῆς διατελοῦσιν ἐπαναπαυόμενοι derived, according to Suidas, from the practice of repeating the sacrifices if the first were unfavorable. In our passage it refers to the resumption of the main argument after having finished the προοίμιον.

§ 54 - Setting free the soul from the body so much as suicide is spoken of as a <u>purifi-</u>

Catus Phaedr. 276 c ff. of B 318 c and the use of Socratic irony of the audacious accused then in attendance ἐρ. οἱ δὲ --- ἀπ. ποιητέον ταῦτα αὐτῇ καὶ καθαρούμεθα

§ 55 — Metaphors from the mysteries are very common. So in speaking of the doctrine of Protagoras Theaet. 155 E ἀλλ' ἴσως δὴ περιττὸν μὴ τοῖς τῶν ἀμυήτων ἑταῖρον ἐξ ἴσου τὰ μυστήρια Of the dialectic art Soph. 226 E ἀναγκαῖόν σοι ἀπιέναι πρὸ τῶν μυστηρίων ἀλλ' ἐπειδὴ περιμένεις τε καὶ μυήσεως ἐπιδεᾶ Symp. 210 a τὰ ἐρωτικὰ καὶ εὖ μυηθῇς τὰ δὲ τέλεα καὶ ἐποπτικὰ κτλ. of Diotima's ascension of love and beauty. Phaedr. 250 b ff. The words contemplation of beauty in the preexistent state is spoken of as an initiation into the mysteries. Other examples Symp. 407 c τὰ μὲν ἄλλα μεμυήσαι πρὸς τὰ θεαματά, Rep 560 E τελουμένου γοῦν μεγάλους τέλεσι

cf Phaed. 69c ἀμύητος καὶ ἀτέλεστος; Rep. 378A The deeds of Kronos and Uranus should be told to a few only, and to these δι' ἀποῤῥήτων. cf for the latter expression also Phaed 62c Phaed 62B Sym. 413A

§56 - Among the various special cults the Bacchic orgies give rise to a number of metaphors and comparisons so the poet is compared to Bacchants Ion 534A ὥσπερ αἱ Βάκχαι ἀρύτονται ἐκ ποταμῶν μέλι καὶ γάλα ---- καὶ τῶν μελοποιῶν ἡ ψυχὴ τοῦτο ἐργάζεται; Rep. 399D πηδᾶν --- βακχεύοντες καὶ μᾶλλον τοῦ δέοντος κατεχόμενοι ὄφ' ἡδονῆς. So also of philosophers Symp. 218B πάντες γὰρ κεκοινωνήκατε τῆς φιλοσόφου μανίας τε καὶ βακχείας, οὐ. οἱ δὲ οἰκεῖοι καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἄγροικος πύλας πάνυ μεγάλας τοῖν ὠσὶν ἐπίθεσθε; Ph. 234E τὸν βακχεύσαντα of lovers' raptures during the speech of Lysias; Ph. 253A κἂν

ἐκ Διὸς ἀρύτωσιν ὥσπερ αἱ βάκχαι ἐπὶ τὴν τοῦ
ἐρανίσου ψυχήν. ἔνιοι τῶν ἐξηγητῶν of the revelers
of Zeus in their relation to their leader. The
comparison Legg. 790 E is more external: children
are brought to sleep by singing and rock-
ing as bacchants are cured from their pas-
sion by dancing and music.

§57 - In much the same way κορυβαντιᾶν
is used as of music poets Ion 533 E; 536 C
- ; the inspiration of philosophy Symp. 215 E
μᾶλλον ἢ τῶν κορυβαντιώντων ἥ τε καρδία
πηδᾷ --- ὑπὸ τῶν λόγων τῶν τούτου; Phaedr.
228 B οἶσθα ὅτι ἔξω τοῦ συγκορυβαντιῶντος;
Crito 54 D ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν
δοκοῦσιν ἀκούειν καὶ ἐν ἐμοὶ αὕτη ἡ ἠχὴ
τοιαύτη τῶν λόγων ἐμπέσει, Euthyd 277 D the
dialectic quibbles of the sophists are likened
to the initiatory rites of the corybants of vol E
§58 Festivals in general are represented in the

proverbial κατόπιν ἑορτῆς ἥκομεν Gorg. 447A;
ὥσπερ ἐν πανηγύρει Rep. 421B The revelry of
the καῖρος is opposed to Theaet. 184A μὴ ἐπιστήμης
πέρι τί ποτ' ἐστίν, ἄσκεπτον γένηται ὑπὸ τῶν
ἐπισκωμαζόντων λόγων; cf Rep. 500B where the
same verb is used of bad philosophers; also
Legg. 950A ἐπικωμάξοντας
§ 5' — metaphor from athletics. The nation-
al games are very common — especially such
words as ἆθλα, νικητήρια, νικηφόρος, δευτερεῖα
so in application to virtue in general as well
as particular. Rep. 608C τὰ μέγιστα ἐπιχειρα
ἀρετῆς καὶ --- ἆθλα cf. Phaed. 114C, Legg 96-B νικη-
τήρια ἐθέλοντες; Rep. 500D αὐτὸς ἀναγορεύεται νικη-
φόρος ἀρετῆ. so of justice. Rep. 612D καὶ ἐπειδὴ
τὰ ἆθλα αὐτῆς (sc τῆς δικαιοσύνης) κομιξώμεθα;
Rep. 612D ἵνα καὶ τὰ νικητήρια κομίσηται (sc. ἡ
δικαιοσύνη), Legg 655E τὰ νικητήρια φέρειν.
Of wisdom: Euthyd 305D τὰ νικητήρια ----

ἀγεσται. 504. a. περι of men who philosophize half statesmen who think that if they can prove that philosophers are good for nothing no one will dispute their own claim to the name of wisdom; Hipp. mai. 304 B τὰ μέγιστα τῶν ἄθλων σωτηρίαν

Of victory in argument Phaedr. 245 B φερέσθω τὰ νικητήρια; so the proverbial κεῖται φίλια τὰ ἆθλα Tim. 54 B. Phileb. 22 C τῶν μὲν οὖν νικητηρίων πρὸς τὸν κοινὸν βίον οὐκ ἀμφισβητῶ τὸν ὑπὲρ νοῦ τῶν δὲ δὴ δευτερείων ὁρᾶν καὶ περὶ χρὴ πέρι τί δράσομεν; ib. E τὸ λόγου οὔτ' ἂν τῶν πρωτείων οὐδ' αὖ τῶν δευτερείων ἡδονῇ μετόν. cf Ib. 23 A and B, 27 C-D, 33 C, 61 A 66 E; Menex. 240 E τὰ ἀριστεῖα τῷ λόγῳ --- τὰ δευτερεῖα.

Comparisons are: Rep. 465 D The guardians ξυ-σουσί τε τοῦ μακαριστοῦ βίου ὃν οἱ ὀλυμπιονῖκαι ζῶσι μακαριώτερον --- νίκην τε γὰρ

νικῶσι ξυμπάσης τῆς πόλεως τροφῆ τε καὶ
ἄλλοις πᾶσιν ὅσων βίος δεῖται αὐτοί τε καὶ
παῖδες ἀναδοῦνται, πολὺ 36D [illegible] the fortunate
Socrates declares to be [illegible] the fortunate-
ness much more than one who has won a vic-
tory at the Olympic games.

§ 60 - χορός, chorus, is used metaphorically
in various relations. Thus it is often applied to
the flowers of a [illegible]. Theaet. 153
τοὺς δὲ τοῦ ἡμετέρου χοροῦ, sc. χορευοντες ---
-- ἕκαστος περιμένει ἀποτελεσθῆναι of the philoso-
phers as contrasted with the lawyers of Rep.
494D; Prot. 315 B the followers of Protagoras are
called a χορός; similarly Euthyd 276 B ταῦτ' οὖν
εἰπόντος αὐτοῦ ὥσπερ ὑπὸ διδασκάλου χορὸς
ἀποσημήναντος ἅμα ἀνεθορυβήσαν τε καὶ ἐμέλ-
σαν οἱ ἑπόμενοι, Phaedr 241B τὸν περὶ τὰ τῶν
πόλεων πράγματα χορόν

Of virtues, vices:- Euthyd. 279C τὴν δὲ

σοφίαν τοῦ χοροῦ τάξομεν; Rep. 560 E ὕβριν καὶ ἀναρχίαν — μετὰ πολλοῦ χορροῦ καταγωγῆς; Sh. 490 C ἡγουμένης δὴ ἀληθείας οὐκ ἄν ποτε, οἶμαι, φαῦλοι αὐτῇ χορὸὶ κακοῦ ἀκολουθήσαι. a comparison with reference to the manner in which choruses were judged at the contests, Rep. 573 B, with reference to their training Legg 665 E

a comparison from music and dancing. ἀτὸ καὶ ὥσπερ οἱ ἀλλοὶ ὀρχησταὶ, ἀ.π.λ. ἔστρεφε τὰ ἐρωτήματα περὶ τοῦ ἰδίου καὶ ἐμ

§ 61 A few comparisons are taken from the theatre and things connected with it: so with reference to the voice in the theatre Legg. 700 B ἀκαστόφωνος —— Tor. 20. μετὰ καταπεφωνηκώς; Phaedr. 258 B γενναιότερος ἀπεφάνθαι ἐκ τοῦ θεάτρου ὁ τοιοῦτος ἢ the politician whose measures receives approval ἐκκλησίας θεατῆς and in a comparison Polit. 260 C; Sh. 303 C τοῦτο μὲν ἀτεχνῶς ἡμῖν

ὥσπερ δρᾶμα --- Κενταυρικὸν ὁρᾶσθαι καὶ Σατυρικόν τινα θίασον of 291A, of the false forms of government administered by statesmen and partisans

302 — In discussing the metaphorical expressions drawn from the sphere of mythology the use of θεός may first be noted: 302A 3 The Eleatic stranger is called a θεῖος ἐλεγκτικός; in the Philebus ἡδονή is personified as a goddess 12B, 22C, 28A; 66. B she is placed in opposition to τὸν σαυτοῦ θεόν i.e. Νοῦν. So also in comparisons θεός occurs: Euthyd 273E Socrates addresses the sophists ὥσπερ θεώ; so Theaet 161C αὐτοὶ (Protagoras) ὥσπερ θεοὶ ἐξαιμάξοντες κτλ. Phaedr. 251A The ἀρτιτελής who has been recently initiated into the beauties of the other world θύοι ἂν ὡς ἀρτίλεκτε καὶ θεῷ τοῖς παλαικοῖς; 66 ὡς θεοὶ σέβεται; Polit 303B The seventh form of government the true state

is to be kept apart σῶον θεὸν ἐξ ἀνθρώπων ἐκ τῶν ἄλλων πολιτῶν

δαίμων also occurs in a comparison Leg. 223A of the tutors of Menexenus and Lysis, and Phileb. 63E the pleasures which accompany true are said to be καθάπερ θεοῦ ὀπαδοί and should be included in the μικτὸς βίος

§ 63. The Fates and the lower world contribute very little to our author's figurative diction. A reference to the former Theaet. 169C may be cited where Theodorus says of an argument: πάντως τὴν τοιαύτα ἐπιμαρτυρησιν ἣν ἂν οὐ ἐπικλώσῃς δεῖ ἀνατλῆναι ἐλέγχομενον; the comparison Leg. 733D οἷοι τῆρες ἐπιπεφύκασιν should also be noted

In 532C bringing men of unphilosophic disposition up into the light of reason is likened to the elevation of certain mortals, as Heracles and Polydeukes from Hades to be among the gods.

§ 64 — From mythology and usage Plato draws very freely to illustrate and embellish his discourse.

Phaedr. 230 A Socrates studies himself to see whether he is a beast Τυφῶνος πολυπλοκώτερον καὶ μᾶλλον ἐπιτεθρυμμένον "more tangled and frayed"

The conflict between the giants and the gods is used Soph. 246 A to illustrate the strife between the philosophers of the time, materialists and idealists. cf. Rb 248 C τοὺς γηγενεῖς: similarly Symp. 190 B (Ζεὺς καὶ οἱ ἄλλοι θεοί; --- καὶ γὰρ ὅπως ἀποκτείνωσιν εἶχον καὶ ὥσπερ τοὺς γίγαντας κεραυνώσαντες τὸ γένος ἀφανίσαιεν in speaking of the androgynous men.

§ 65 Glaucus the sea-god is used in a comparison with the soul Rep. VII C ff; Proteus, the type of mutability, is employed to illustrate the qualities of the sophists Euthyd 288 B; the indecision of interlocutors of Socrates Euthyph 15 D; Ion 541 E

Symp. 215 A-B Socrates is compared to Silenus

to the figures of Silenus kept in statuaries' shops. cf 216 D, 221 D, 222 D, Sb. 215 B he is also compared to the satyr marsyas cf Sb. E, 216 C and E, 221 E, 222 A

To the punishment of Marsyas at the hands of Apollo is referred Euthyd. 285 C; when Socrates declares his willingness to let the sophist Dionysodorus εἰ μοι ἡ δορὰ μὴ εἰς ἀσκὸν τελευτήσῃ ὥσπερ ἡ τοῦ Μαρσύου ἀλλ' εἰς ἀρετήν; Polit. 291 A-B the politician and his troop are compared to lions and centaurs.

§ 06 — The fight of Heracles with the Hydra is aptly applied by Socrates Euthyd. 97 C where the two sophists are compared to the Hydra and to the crab which came to the monsters aid. Iolaos who assisted Heracles in the fight is also alluded to. So also Phaed. 89 C Socrates calls himself the Iolaos who is to aid in contending with the arguments of Simmias and Cebes. Other references to the same story are the proverbial ἕδρα τέμνειν

Rep. 426E applied to those who neglect the great principles of education but make laws for petty details of conduct, and Soph. 240C where πολυκεφαλος is applied to the sophist.

In this connection Herat. 411A ἐπειδήπερ τὴν λεοντῆν, ἣν δέδυκα οὐκ ἀποδειλιατέον, a proverbial expression signifying to arm oneself with courage, may be noted though it is uncertain whether it is derived from the Heracles myth or from the fable of the ass and the lion-skin cf. Leutsch, Paroim. Gr. II p. 674.

The Διόσκουροι are employed in a comparison Euthyd. 293A with the two sophists and Μοῦσα for μουσικὴ or μάθημα is found passim in the Protag., 655C 655E, 666D, 667A, 668B. Rep. 548C 8, 3A 3, 7— of secondary persons Medea of Colchis is brought into comparison with Dionysodorus Euthyd. 285C; Protagoras is compared to Orpheus Prot. 315A with reference to his persuasiveness;

Daedalus is represented as the typical artist Rep 529 D; his 'moving statues' are cited as illustrations of arguments that do not hold good but move around in a circle Euthyph. D-E cf 15 5: to illustrate the difference between δόξα ἀληθής and ἐπιστήμη Meno 97 D; his work the instrument applied to a difficult argument Euthyd. 29. B.

Theseus' curse invoked over his son Rep 391 E is cited Legg 687 E as an example of improper prayer under the stress of passion.

Phaed 85 A The theory of Simmias that the soul is a harmony is called τὰ τῆς Ἁρμονίας; that of Cebes, τὰ Κάδμου; Rep. 5 10 A He who sells the noblest part of himself for gold or silver is worse than Eriphyle who sold her husband's life for a necklace. To the Theban cycle of legend belongs also Tiresias whose high position in the lower world (Od. 10-494 f) gives point to the comparison and

150 A where a statesman who is able to communicate his ability to others is likened to Tiresias the only wise man among the dead

§ 65 - There are also a number of similes and comparisons drawn from the Trojan war especially the wanderings of Odysseus.

So Phaedr. 26, C Boreas is compared to Notos in point of longevity and persuasiveness and Thrasymachus and Theodorus to Odysseus

λωτοφάγοι is used Rep. 560 C of the idle spendthrifts with whom the young oligarch associates. Cf. Od. IX. 5 ff. Comparisons with the Sirens are also found as Phaedr. 259 A of the τέττιγες and Symp. 216 A to illustrate the persuasiveness of Socrates. Cf. Od. 12 47 ff. Rep. 557 A περιφοιτῶντες ὥσπερ ἡρῷοι may also be noted as a reminiscence of the wanderings of the Trojan heroes.

The web of Penelope is used Phaed. 84 A to

illustrate by contrast the conduct of the soul that has given itself up to the passions of Gd. 2. 135

In allusion to the story of the wooden horse is found Theaet. 184D where man is compared to a wooden horse in which the various perceptions are seated.

Homer's account of how Scamander called on Simois to help him Il. 21, 308 is referred to by Socrates Prot 347A in urging Prodicus to help his fellow-citizen Simonides

Rep. 586C Sensual pleasures are set down as phantoms like the Helen who came to Troy in accordance with a divine decree. Cumas. 219E Socrates is compared to Ajax as being invincible against [illegible]

= Farming (γεωργική τέχνη, ἐπιστήμη).

Soph. — The word includes a number of meanings and combinations to be dealt with in each case: Euthyph. 2D The youth should be cared for first just as it is natural for a farmer to care for the young plants first; Rep. 589B The many-headed beast (cp. 588C) should be treated as a farmer treats his field: τὴν πολυκεφάλου θρέμματος ἐπιμελήσεται ὥσπερ γεωργός, τὰ μὲν ἥμερα τρέφων καὶ ποιῶν, τὰ δὲ ἄγρια ἀποκωλύων μὴ ἐγγίγνεσθαι; Theaet 167B sophists are compared to husbandmen in that they make good things instead of evil ones seem just in the state, just as husbandmen produce good and healthy sensations in plants; Rep. 420E To compare the guardians with as much luxury that they cease to be guardians is illustrated

by supposing farmers dressed in splendid garments and left to cultivate the soil for their own pleasure.

§ 7] The procreation of virtue is described under the image of sowing. Tim. 91 C-D οἷον ἀπὸ δένδρων καρπὸν καταδρέψαντες ὡς εἰς ἄρουραν τὴν μήτραν ἀόρατα --- καταστείχητες. cf. Lach. 196 B τὸν ἄρρενα μὴ σπάσας τὸν ἀνδρεῖον ἐν γυναικί; Leg. 839 A ἐντεχνομένους ἀρούρας θηλείας πάσης

σπείρω is common in a transferred sense of the soul's entrance into the body: Tim. 41 E, Phaed. 82 D. In the same sense φυτεύειν Tim. 42 A. Both combined Rep. 492 A ἐὰν δὲ μὴ ἐν προσηκούσῃ σπαρεῖσά τε καὶ φυτευθεῖσα τρέφηται of the philosopher nature Rep. 491 B; Rep. 497 B ὥσπερ ξενικὸν σπέρμα; Phaedr. 276 E φυτεύῃ τε καὶ σπείρῃ μετ' ἐπιστήμης λόγους, the dialectician — sows his

thought in the congenial sense of Lib. D τοὺς ἐ
γρηγορόσι κηπουρούς ---- ὥστε ἐν

In this connection may be noted the meta-
phorical use of κεραυνοῦσθαι Leg. 853 D which
is applied to strife in the sense of ἀπόνοια,
indignation. For the origin of this significa-
tion see schol. ad loc. Ruhnken Tim. s.v.
ὀργή. From the irrigation of gardens the
flow of blood in the body is likewise (Tim. 77 C. τὸ σῶμα αὐτὸ ἡμῶν διαχέτευσαν
τέμνοντες οἷον ἐν κήποις ὀχετούς, ἵνα ὥσπερ
ἐκ νάματος ἐπιόντος ἀρδοιτο ἡ φλέψ. 79 A. Do
ἀρδ- in med. Phaedr. 276 D συμπεσόντες τε
ἀρδόντες αὐτούς; Rep. 606 D τρέφει γὰρ ἡ ποι-
ητικὴ μιμητικὴ ταῦτα (i.e. the emotions) ἀρδου-
σα δεον. ἀντὶ μέν. gov. of B τὸ λογιστι-
κὸν ---- ἀρδόντος

From the same sphere is Phaedr. 250 E ἐπορε-
τευσαμένη ἵμερον said of the lover's soul. cf

also Leg. 844A παροχετεύειν λόγοις

[illegible] compared to a stream [illegible] ἐν τι αἱ ἐπθυμίαι σφόδρα ῥέπουσιν ------

ὥσπερ ῥεῦμα ἐκεῖσε ἀπωχετευμένον; Rh. 508 τὴν δύναμιν --- ὥσπερ ἐπίρρυτον

§ 72 Of terms from harvesting καρποῦσθαι is often applied to abstracts e.g. καρποῦσθαι σοφίαν Euthyd. 305E; κ. ἡδονήν Leg. 636D, Phaedr 251E, Symp. 197E. κ. ἀνείδη Symp. 534A similarly Phaedr. 260C ποῖοί τινα ἀεὶ μετὰ ταῦτα τὴν ῥητορικὴν καρπὸν ὧν ἔσπειρε παρίξειν

ὀπώρα fruit occurs in a comparison Leg. 737C ὁ γὰρ τοῦ δικαίου ἔρως καὶ τῆς ὥρας ὑπερβολὴν ὀπώρας πολὺ ἐμπλήσθηναι μὴ [illegible]

From winnowing grain a didactic comparison is drawn Tim. 52E. The formula [illegible]

air, fire, and water) which enter the ὑποδοχή, space, shake it and are themselves shaken by it and carried in different directions just as the wicker sieve for winnowing the grain is shaken and sifted

§73- Pastoral life too contributes its share to the figurative language of Plato. More general comparisons are Rep. 416 B-E where works of art, poetry, sculpture etc, which are immoral are compared to exquisite pastures. Phaedr. 230 D Socrates explains his unusual walk into the country: ὥσπερ γὰρ οἱ τὰ πεινῶντα βρέμματα βάλλοι ἢ τινα καρπὸν προτείνοντες ἄγουσι, οὕτω ἐμοὶ λόγους οὕτω προτείνων ἐν βιβλίοις

§74 Of particular images those of herd and herdsman are common: ὁ ἀγέλας ἀνδρῶν Leg. 625 E Lb. 7.135, The relation of god to man

was like that of a shepherd to his flock in the Saturnian age; Crit. 109B The same relation in the time of Atlantis. cf also Polit. 271D, Leg. 906A. Similarly of the relations between the ruler and the ruled, Rep. 415C ἐπεχειρήσαμεν λέγειν τὸν ὡς ἀληθῶς φύλακα τοὺς ἄνδρας καθιστάναι τῷ λόγῳ. cf Sb. 343B; Polit. 261D The king or statesman is compared to a herdsman cf Sb. 265D, 266C, 268B, 274E, 276A 294E 295E; Leg. 735D ὡς ἀγελαῖα ἀπὸ νοσούντων ἀποκρίνει νομεύς, οὕτω τοὺς ἀπειθοῦντας καὶ στασιάζοντας ἐκπέμπειν ἀποικίαν ἀναγκαῖον ἡγοῦ νομοθέτην. The good man when he thinks he has been wronged does not cease in his efforts to aid justice till he accomplishes his object or fails ἐν ᾧ δὲ ἂν ἀδικῆται ἢ μὴ τυγχάνῃ ὧν δεῖται ἢ μὴ κατορθοῖ ἃ βούλεται, οὐ παύεται πρὶν ἂν ἢ τὸ δίκαιον ἢ τὸ συμφέρον ἐκπράξῃ ἢ ἀπορήσῃ τῶν ἀμύνειν ἢ διορθοῦν δυναμένων.

§ 75 - Here may also be brought in ψάτνη, manger, to which the bridle is compared Tim. 70 D as well as the metaphorical use of words for bridle, reins, yoke and the like. Legg. 644 A the power of the ephors in Sparta is denounced as a curb on the royal power: οἷον ψάλιον ἐνεβάλετο αὐτῇ ἰσχὺν τῇ τῶν ἐφόρων δυνάμει; similarly Legg 808 D The lion is of all animals most difficult to manage: τὸ γὰρ πάντων χαλεπώτατον θηρίων ἀνθρώπῳ δεσμεῖν. On an argument Legg. 720 C: δεῖν ψυχῆς ἅπασης ἑκάστοτε ἀναλαμβάνειν, καὶ μὴ καθάπερ ἀχάλινοι κεκτημένους τὸ στόμα βίᾳ ὑπὸ τοῦ λογισμοῦ ψερόμενους; so also Tim. 33 A ἐμφεῦναι καὶ χαλάσαι τὰς ψυχὰς τοῖς λόγοις

Relation of the simile as to tenor into subject in the argument: εἰς τὸ δουλικὸν ὑποζεύξασι γένος. so Legg. 770 E δοῦλον ὑπομείναντα ζυγόν

§ To - πεταθοτο from hunting as frequent
applied to dialectic investigation. The
most notable instance of this is in the
Sophistes where the search for the typical
sophist is conducted as if a chase after a
hunted animal: 218 C. τὸ δὲ ἡ ὕδον εἰ νῦν ἐπε-
νοοῦμεν ζητεῖν οὐ πάντων ῥᾷστον συλλαβεῖ.
τί ποτ' ἔστιν ὁ σοφιστής; Sb. δυσθήρευτον;
Sb. μετιόντες; 224 E τὸ νῦν μεταδιωκόμενον γέ-
νος; 225 E τὸν μεταδιωκόμενον σοφιστήν;
226 A τοῦτο τὸ θηρίον; Sb. μεταθέοντας ἴχνος
ἀν~~οι~~; 231 C στάντες αἷοι ἑξαπατώμεν· δο-
κεῖ καὶ πλουσίων ἐμμισθος θηρευτής; 235 A
τὸν θῆρα μηκέτ' ἀνιέναι; Sb. β-ε κατα.βαίτες
συλλα.βεῖν αὐτόν --- ἀποψῆσαι τὴν ἄρα. ---
ἔα. --- δοντες; 236 D καταπέφευγεν; 239 C εἰς
ἄπορον ὁ σοφιστὴς τοῖσι καταδέδυκεν; 241 C
τὸν τοιοῦτον ἕλεῖ; 252 B μετίοις τὸν λόγον;
253 C ζητοῦντες τὸν σοφιστήν; 260 C-D τὸν δέ

σοφιστὴν ἔφαμεν ---- καταψευγέναι; 261A τὸν σοφιστὴν ἐνδήσωμεν; Ib. δυσθήρευτον; 268C δυιδήσομεν τὸν σοφιστήν; Parm. 128B διὰ μέσου ἰὼν ὁ λόγος

Another fine metaphor from the same sphere describes the search for truth Rep. 432B ff. νῦν δὴ ἡμᾶς δεῖ ὥσπερ κυνηγέτας τινὰς θάμνον κύκλῳ περιεστάναι προσέχοντας τὸν νοῦν μή πῃ διαφύγῃ ἡ δικαιοσύνη; Ib. C δύσβατοί γέ τις ὁ πόπος; Ib. D κινδυνεύομέν τι ἔχειν ἴχνος; Ib. φαίνεται πρὸ ποδῶν ---- κυλινδεῖσθαι.

So also Lach. 194B τὸν ἀγαθὸν κυνηγέτην μεταδιῶναι μὴ καὶ μὴ ἀνιέναι in the search for a definition of ἀνδρεία; Leg. 654E ταῦτ'---- ἡμῖν αὖ καθάπερ κυσὶν ἰχνευούσαις διερευνητέον, here of dialectical investigation.

877- Similarly ἴχνος ἰχνεύειν and the like are used: Rep. 365D ἰτέον, ὡς τὰ ἴχνη τῶν λόγων φέρει; Theaet. 187E ὥσπερ ἴχνος μετελθεῖν

in the question as to which is a false opinion is possible; Polit. 263A ὥσπερ ἴχνους --- μέτρῳ. so the derivation ἰχνεύω, ἴχνος. εἶδος τι; Lg 790D οἷόν γέ τινος ἴχνους --- προσάπτεσθαι similarly Xen. Mem. 2.4.5 οἶχεται ἄρ' ἡμᾶς καταπεφευγώς, ὦ Ἱππία, τὸ καλὸν μὴ εἰδέναι ὅ τι ποτ' ἐστίν; Lg 295A μήπω γε ἀνῶμεν αὐτό; Lg. fin μὴ --- μᾶλλον ἀποδρᾷ; Phaed 66C τὴν τοῦ ὄντος θήραν. §78 - In a similar way θηρεύειν is used as Polit. 287C τὸν --- λόγοι --- θηρεύειν, but ἀφικνεῖσθαι in the sense to entrap with words, cajole is not found: Gorg. 489C οὐκ αἰσχύνει τηλικοῦτος ὢν ὀνόματα θηρεύων cf. Lg 791A οἱ ῥήματα θηρεύοντες; Eutyd. 295D βουλόμενος με θηρεῦσαι τὰ ὀνόματα περιστήσας. cf also Theaet. 166C ὀνομάτων --- θηρεύσεις

Metaphors from the chase are also applied to the lovers pursuit of his beloved: Prot. 309A ἀπὸ κυνηγεσίου τοῦ περὶ τὴν Ἀλκι-

βιάδου ὥραι; Lys. 205E ἐλπὶς --- ἐλπὶς τὰ παιδικὰ τοιαῦτα ὄντα cf 206AB and Symp. 182E; so also Soph. 222D τῇ τῶν ἐρώντων θήρᾳ cf 231D.

§7g- ἴχνος and ἰχνεύω are often used of scientific search or following the argument: Phaed. 73D ὥσπερ κατ' ἴχνη κατὰ τὰ τοῦ τε εἰρημένα; Phaedr. 266B τοῦτον διώκω κατόπισθε μετ' ἴχνιον ὥστε θεοῦ, cf Hom. Od. 5, 193 and 7, 38. cf also Legg. 951B. Similarly Rep. 401C ἰχνεύειν τὴν τοῦ καλοῦ τε καὶ εὐσχήμονος φύσιν; Legg. 728D ἰχνεῦσαι δὲ καὶ ἑλεῖν τὸ πάντων ἄριστον; Polit. 311E μετὰ τέχνης τὰ τῆς ἀληθεστάτης πολιτείας ἴχνη. cf also Ion. 290D, Rep. 410B, 462A, Crat. 393B, Phileb. 20D

§7h- More general comparisons are: Lys. 218C ἑλκόμεν ὥσπερ ὑπ' ἐρετῶν τις; Euthyd 290D in a many didactic comparison generally not referred to quail-hunters. Here may be referred the well-known dog-cote comparison Theaet. 177C

τὸ ὀνειδίσαι τὴν διάνοιαν αὐτοῦ ἐφ' οἷς ἐκτῆσθαι· ὥσπερ ἂν εἴ τις ὄρνιθας ἀγρίας περιστερὰς ἢ τι ἄλλο θηρευτὸς οἶκοι κατασκευασάμενος περιστερεῶνα τρέφοι. cf. Lk. 199B ff

88, - Plato refrains from teaching as much sweet and nice thinking than those from learning. Δέλεαρ hair is found Tim. 69D ἡδονὴ μέγιστον κακοῦ δέλεαρ; Euthyd. 272D ἴσως σε δέλεαρ αὐτοῖς ἐξομεν τοὺς σοὺς υἱεῖς

Comparisons are: Soph. 215E ἡ σοφιστικὴ ... compared to an angler cf. 222C f.; Tim. 75D, the respiratory system is likened to a fishing net; Euthyd. 302B ἔστι σφίσιν ἡ ἀπορία ὥσπερ ἐν δικτύῳ ἐλλημμένοις, cf. Lg. 735E οἷόν ἐστι γάμου ἡ λύσις of marriage as a dialectical dissolution; ἁρμόττω, συνεῖδ with a drag-net as used by cobblers dunnatum, a country lass; Rep. 519D; πλοῦτος, lead in the Rep. 519B of the baser tendencies of human nature which turn the eye of the soul downward

G. Arts and Trades

§ 52 - From the various arts and trades Plato draws a considerable number of metaphors and comparisons. The general term δημιουργός is often used with abstract e.g. Rep. 395 C δημιουργὸς τῆς ἐλευθερίας; Symp. 188 C δημιουργὸς φ. λ. α. and Tim 28 A and passim the word is applied to the artificer of the universe.

Among the trades that of carpenter gives rise to a few figurative expressions. Tim 29, A the artificer is called ὁ τεκταινόμενος, cf 30 B τὸ πᾶν ξυνετεκταίνετο 33 A 36 D: Soph 22 - D τεκταινόμενος --- μαθήματα.

Comparisons are found Tim. 69 A Different kinds of causes οἷα τέκτοσιν ὑλῶν παράκειται; Leg 793 B c The unsettled times when things get into disorder cause a general ruin as when

The scaffolding of carpenters gives way. The carpenters plumb-line στάθμη figures in the proverbial λευκὴ στάθμη which is found Charm. 154 B ubi v. scholia

§83 – Other examples from this sphere are Rep 519 D Even pleasure and pain pierce the soul to the body with a nail as it were ὥσπερ ἧλοις τισὶν ἐμπαθῆ ποιοῦσα καὶ προσηλοῦσα Phaedr. 234 E, Prot. 325 D εἰ δὲ μή, ὥσπερ ξύλα διαστρεβλοῦμεν καὶ καμπτόμενοι εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς in speaking of the education of the young by their parents and teachers.

§84 – The trade of the mason and that of the weaver offer each one comparison: each the former Legg 855 B κἀκεῖνα ἅπερ οἱ λιθολόγοι in speaking of legislation as a process of building and the latter Rep 495 E where the smoothing down of philosophy is compared to a wool-worker giving the finishing touch.

§85- More numerous are the images occasioned by the goldsmith's art. So Soph. 303D, the separation of the king from the true statesman and then from the general, judge, and orator is likened to the process of refining gold by first purging away base minerals and then the precious metals mixed with the gold.

The testing of gold furnishes metaphors as Rep. 413E βασανίξοντας πολὺ μᾶλλον ἢ χρυσὸν ἐν τοῦ of the guardians; So. βασανιστόν ἐστι καὶ ἱκανῶς ἐκβαίνοντα of Sp. 503A so too τὸν ἀληθῆ χρυσὸν ἔχων ἐν τῇ ψυχῇ, Rp. 457A ἐμὲ οὐχ οἷόν τε εἶναι βασανίζειν. Rp E βασανιστόν. The proverbial χρυσοῦν τὸν Rep 497D in the sense of 'idle away one's time' go on a wild goose chase may also be noted. For the origin of this meaning see Farnell's Cults v. p. 16.- From the gold trade is derived the verb κρούειν and its compounds in the

sense of test'. So Theaet. 179D σκοπτέον τὴν φε-
ραμένην ταύτην αὐτὴν διάφορα τὰ εἴτε ὑγιῆ εἴτε
σαπρὰ γιγνόμενα ἐστιν ὑπὸ τοῦ ἰατροῦ. Prim.
505C γεωμετρικῶς δέ, εἰ τῷ τὸ σκληρὸν ἔφες τὸ
περικοπῆναι ἢ ἄλλο τῷ = ἐπιστήμην and ἰατρῷ
as well as ἰατρικῇ; διὰ τὸ Rep. 332B κρατίστε---
--τὸ καλόν. From the potters trade is also the
material ἐν πηλῷ ἢ κηρίοις which is found
Euth. 187B Gorg. 514E cf also Ref. 420E

§87 - metaphors from weaving have al-
ready been discussed c. §--. From dyeing an
elaborate comparison is drawn Rep 429D ff.
just as dyers prepare the wool carefully so that
it will take the purple dye, so the guardians
should be carefully educated in music and
gymnastics so as to receive the laws as a dye.
430A: ὅπως ἡμῖν ὅτι κάλλιστα τοὺς νόμους
πεπεμένοι δέξοιντο ὥσπερ βαφήν, ἵνα δημοσι-
ος αὐτῶν ἡ δόξα γένοιτο· cf Cr. 37BE ἐπειδήπερ

and ἀριστότης of mental impressions.

§ 53 - Still a comparison can be quoted from the shoemaker's trade Symp. 191A where the procedure by which awls in heating the dichotomized men smoothing out the dent is compared to the process by which shoemakers smooth out the leather around the last.

§ 54 - The manufacture of wax-figures gave rise to certain terms which Plato often uses in a transferred sense as well as to comparisons as Legg. 746A where an ideal state is compared to one of wax; ib. 633 E τοῖς κηρίνοις as a result of pottering of use ib. 795 E τὸ ἐκμάττειν and ἐκμαγεῖον: Rep. 396 D ἐκμάττειν τε καὶ ἐνιστάναι εἰς τοὺς τῶν κακίονων τύπους of the influence of literature; cf. Rep. 377C πλάττειν τὰς ψυχὰς αὐτῶν τοῖς μύθοις - τὸ ἐκμαγεῖον Theaet. 191C ff where memory is likened to a wax-tablet in which one

pressions like those of a seal are made; cf. 193C, 194CE, 196AB, 197D, 200B; Tim. 50C ἐκμαγεῖα. It is used of the substrate (ὑποδοχή; Legg. 700B διδάσκεται καθάπερ ἐκμαγεῖα ἐπ' αὐτοῖς ἐν τοῖς λόγοις πρῶτα τὰ παιδάρια τῷ λόγῳ, cf. Th. E, 801D.

§ 90 - The sculptor and his art gives occasion to a number of comparisons: τὸ ἄγαλμα, statue, of a beautiful youth Charm. 154C ὥσπερ ἄγαλμα ἐστῶτα αὐτόν; Phaedr. 251A ὅτου ἂν ὡς ἀγάλματι -- τοῖς παιδικοῖς, cf. Ib. 252D

More elaborate comparisons are: Pol. 277A-B ἀνδριαντοποιία sometimes in their more ... Turning in too much material retard the finishing of the work, so in defining the king by an illustrative fable.

Similarly to illustrate rich and [illegible] ... τοὺς παλαιοὺς ἐν τοῖς ἀρχαίοις τοῖς ὡς Σωκράτες ὥσπερ ἀνδριαντοποιοὺς

ἀπεύρασαι; Hp. 361D ὡς ἐρρωμένως ἑκάτερον ὥσπερ ἀνδριάντα εἰς τὴν κρίσιν ἐκκαθαίρεις τοῦν ἀνδροῖν; Rp. 420C The guardians must not be accorded such happiness as to cease to be guardians just as the eye of a statue must not be painted with so beautiful colors as to become unnatural.

Here may be included the comparison Symp. 193A of the possibility of the dichotomized man being again cut in two ὥσπερ οἱ ἐν ταῖς στήλαις κατὰ γραφὴν ἐκτετυπωμένοι τὴν ὄψιν. The sense is to be found in profile sculptured on sepulchral columns.

§ 91 - The metaphors from medicine are numerous. So φάρμακον remedy, is applied to ἐπιστήμη Critias 106B; φάρμακον δή ... τὸ γράφειν Lys 220D; Leg. 647E wine is called φάρμακον ἰσχυρόν (cf. 644A, 666B, 672D), Phaedr. 230C τῆς ἐξόδου τὸ φάρμακον ... the remedy of escape; 274E σοφίας φάρμακον ... useful precepts of

275 A ὑπομνήσεως φ.

So also ἀλεξιφάρμακα: Legg. 957D τὰ τοῦ νομοθέτου φάρμακα are called ἀλεξιφάρμακα τῶν κλινικῶν λόγων, Rep. I 332 B ἀλεξιφαρμάκοις τισὶν χρῆσθαι.

So also τέρψεων φάρμακα, compound a remedy is used metaphorically Legg. 836 E, F, 938 B.

In a comparison Crat. 394A the change in the form of words is illustrated by the manner in which drugs are discovered to adorn and flavour meats; Gorg. 480C destructive matter must be thrown out of the body: so a person must be corrected and put to shame before he retires from what he knows. Phaedr. 270 B the art of rhetoric is illustrated by that of medicine.

ἰᾶσθαι is used metaphorically Phaed. 89A ὡς εὖ ἡμᾶς ἰάσατο of Socrates dispelling the doubts aroused by an argument

Proverbial are the expressions found Prot. 340 D E ἰώμενος μεῖζον τὸ νόσημα ποιῶ, and Gorg. 447 B ἐγὼ γὰρ ἰάσομαι

ἰατρός is found in comparisons in Gorg 479 B τῷ λόγῳ ὃν τέρ ἰατρῷ παρεῖναι ἀπολογουμένου; Rb. 480 A B ἰέναι παρὰ τὸν δικαστὴν ὥσπερ παρὰ τὸν ἰατρόν; Rb. c παρεῖναι μισεῖται καὶ ἀνδρεῖος ὥσπερ τέμνειν καὶ κάειν ἰατρῷ τὸ ἀγαθὸν καὶ καλὸν διώκοντα

§ 92. The art of painting also furnishes illustrations for Plato in regard to the ideal. The characteristic of scene-painting, σκιαγραφία is that at first sight the effect from the distance is deceiving while near at hand it is disappointing. Hence it is applied to moral and intellectual error cf. Prot. 208 E, Parm 165 C; of virtue Phaed 69 B, 165 C; ἀλήθεια Rep 583 B; τὰ δίκαια καὶ τὰ ἄδικα.

Tim 26 C a comparison is drawn from

encaustic painting = illustrate what is fixed indelibly in the memory: ὥστε οἷόν ἐγκαύματα ἀνεκπλύτου γραφῆς ἐμμενά μοι γέγονε.

See also ὑπογραφή, contour, outline: Rep. 501 D καὶ πῶς. τοῦτο: cf the artist's ὑπογραφή, περὶ ὃν θεάσασθαι cf also Pr. 578 D, Legg. 737 D similarly περιγραφή of an artist in words Prog 168 C, 770 B. cf Polit 277 C ὁ λόγος ἡμῖν ὥσπερ ζῷον τὴν ἐξωθεν μὲν περιγραφήν, ἔοικεν ἱκανῶς ἔχειν; here ζῷον = artist's representation of an animal.

§ 93 - Comparisons with the painter are found: Rep. 377 E a poet who represents the gods and heroes badly is like a painter who makes a poor likeness. cf 598 B ff. Rep. 501 A Philosophers fashioning the laws of the state are compared to painters copying from a model cf also 484 C, 488 A; Legg. 804 E The law-giver is compared to a painter. Simi-

similar brev. 42 D fin. Those who give names are likened to painters cf. 3. 3 fin. 3 n. 1 also Phileb. 30 B

§94 – There are also a few comparisons with poets: Rep. 330 C ὥσπερ γὰρ οἱ ποιηταὶ τὰ αὑτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσι ταύτῃ τε δὴ καὶ οἱ χρηματισάμενοι περὶ τὰ χρήματα σπουδάζουσιν ὡς ἔργου ἑαυτῶι; Charm. 162 D ἀλλά μοι ἔδοξε: ἐργασάμενος ὥσπερ ποιητὴς ὑποκριτῇ κακῶς διατιθέντι τὰ ἑαυτοῦ ποιήματα.

The comparison Lach. 53 A has reference to the manner of the tragic art at Athens: another one, brev. 425 D to the use of the deus ex machina: Etymologists like the tragic poets may cover the riddle by saying that the gods gave the first names.

H. Commerce and Travel.

§ 5 - The metaphors and comparisons drawn from commercial life are not particularly numerous in Plato's dialogues. The terms denoting merchant ἔμπορος and κάπηλος are applied to the sophist Soph. 231 C - 232 A; Lo Polit. 291 C - D the difference between the king and the herald is paralleled by the relation of the producer who sells his own products (αὐτοπώλης) to the retail dealer (κάπηλος).

In a comparison Rep. 557 D the democratic city is likened to a bazaar where all forms of government may be found: ὥσπερ εἰς πανδοπώλιον ---- πολιτειῶν. The samples of merchants were called δείγματα; hence the comparison Leg. 715 C: α. δὲ λέγω δηλῶσαι πειρατέον οἷον δείγματα ἐξενεγκόντας εἰς φῶς in discussing legislation with reference to education.

Here may be noted the metaphorical use of πανδοκεῖον in Rep. 580A πάσης κακίας πανδοκεῖ

§96 – πλοῦτος, wealth, is used of intellectual possession Euthyd. 124 τροφὴ ἀπὸ πλείστου τῆς σοφίας; similarly Phileb. 15D ὡς τινα σοφίας εὑρηκὼς θησαυρόν κτλ of the young dialectician. ἐξ αἵρεσις Menex 71B συμπέπορικε τοῖς πολίταις as in knowledge and virtue. Phaed. 69A Pleasures and pains are compared to currency χρήματα; οἷα ἀντὶ χρήματα ἀλλήλων --- φρονήσεις. A comparison is found Rep. 89B. If the good men were good by nature they would be kept under lock and key rather than gold.

§97 – χρέος debt occurs in a comparison Polit. 267A καθάπερ εἰ χρέος ἀπέδωκάς μοι τὸν λόγον προσθεὶς τὴν ἐκτροπήν οἷον τόκον; ἔργ. 5.7 C the care which parents bestow upon children is called δανείσματα ἐπιμελείας which

should be paid back. cf also Rep. 507A τοὺς τόκους with a play on the double meaning of the word Hb. κίβδηλον, cf also Hb. 555E

ἐνέχυρον, security, is found in a comparison Eq. 521E καὶ τἄλλα ἐνέχυρα λίτρας ὄντα the other commensurable and interchangeable quantities.

§98. From weights and measures a comparison is found Rep 555 E Riches and virtue lie as it were in the scales of a balance: when one rises the other sinks. From the same source Hb. 524 E ἢ οὐκ ἐκ δρυὸς ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι, ἀλλ' οὐχὶ ἐκ τῶν ἐν τοῖς πόλεσιν αἱ ἂν ὥσπερ ῥέψαντα τἄλλα ἐξελκύσητε

§99. The metaphorical use of words denoting travelling applied to intellectual discussion is very common. So reasoning which does not

Also to any circuit or to anything moving in a circle. Soph. 253 περιφέρεται ἐν κύκλῳ. Phaedr. 247 A πορεία περιελθοῦσα; Euthyph. 5 B ἔλθοι περιελθόν So περιέχειν Phileb. 19 A, Lach. 187 E; περικάμπτειν Euthyd. 291 B; περιτρέχειν Theaet. 200 C; ὁ λόγος περιφερόμενος ἥκειν (δοκεῖ) Legg. 659 C; περιέλκειν Charm. 174 B. cf Prot. 352 C

So also the adverb πόρρω with a verb of motion as ἐλαύνειν Euthyph. 4 B, Crat. 410 E σοφίας Gorg. 486 A φιλοσοφίας; with ἥκειν Euthyd. 274 E σοφίας; with πορεύεσθαι Lys. 206 B ἔρωτος

Similarly ὁδός, οἶμος etc: Gorg. 688 E κατ' ὀλίγον ἰέναι τὴν λοιπὴν τοῦ λόγου; Crat. 410 E τὴν ὁδὸν τῆς νομοθεσίας; Soph. 812 A διεξόδου περὶ νόμων; Phileb. 61 A ὁδὸν μέν τινα ἐπὶ τἀγαθὸν ἐλθεῖν; Soph. 16 A B ὁδὸν ---- ἐπὶ τὸν λόγον; Rep. 420 B τὸν αὐτὸν οἶμον πορευόμενοι εὑρήσομεν ---- ἃ λεκτέα; Critias 106 A τῆς τοῦ λόγου

διαπορείας cf Rep. 5 732 E; Lys. 213 E ὥσπερ ὁδὸς ἡ σκέψις cf also Phaedr. 272 C, Theaet. 200 E Similarly Polit. 258 C τὴν πολιτικὴν ἄτραπόν i.e. the road which leads to the definition of the statesman acc. to certain views Phaed. 66 B, κινδυνεύει τοι ὥσπερ ἀτραπός τις ἐκφέρειν ἡμᾶς, the reference is to the following investigation, although some commentators understand by ἀτραπός here: death.

§ 100- From travelling is also the comparison Leg. 892 D, where a discussion is conceived as a stream which is to be crossed: τροπεῖτε οὖν εἰ καθάπερ ποταμὸν ἡμᾶς ἔδει διαβαίνειν. Sh. E καὶ δὴ καὶ νῦν ὁ μέλλων ἔστιν λόγος --- ἄβατος; Sh. 799 C In a difficult discussion every side must be considered as a man at a cross-road asks himself and others to clear away his doubts: στὰς δ' ἂν καθάπερ ἐν τριόδῳ γενόμενος

Rep. 327 E ἐκ. ... are likened to travellers who have passed over the road which the younger ones must go, cf. Legg. 803 E. Tim. 53 C τῶν κατὰ πλίσεως ὀχῶν

The comparison Apol. 40 E εἰ δ' ἀῦ οἷον ἀποδημῆσαι ἐστιν ὁ θάνατος ἐντεῦθεν εἰς ἄλλον τόπον

ὄχημα, vehicle, is applied to the stars as carrying the souls Tim. 41 E. cf. also Rep. 424 E, 69 C.

§ 101 - Metaphors from the nautical sphere are very common. To begin with the ship and things connected with it: Legg. 803 A ff. The Athenian Stranger in undertaking to discuss education compares his method to the procedure of a man right building a ship, cf. in connection the proverbial οἷον ἐκ δρυὸχων Tim. 81 B. The props which supported the ship when it was hauled ashore were called ἔρματα. Hence Legg. 737 A οἷον ἔρμα τῆς πόλεως of justice

Other comparisons drawn from parts of the ship are: Critias 109C The gods led men by persuasion as a ship is directed by its tiller οἷ ἄξ; Laws 961C a cable of the best kind is fastened to an anchor for the city: τοῦτο. ὡς τὸν τῆς [illegible] ἁλύσεως οἷον ἄγκυραν πάσης τῆς πόλεως; Tim. 73D The spinal chord is the anchor, as it were, from which God put forth bonds to fasten the soul; Ib. 85E these bonds are said to be οἷον νεὼς πείσματα; Rep. 616D ὑποξώματα, ropes for bracing [illegible] are used in comparison with the milky way;

Theaet. 144A gifted quick-witted natures are compared to well-balanced ships ἀνεμωκέστατα — λεῖα a quick sidelong comparison occurs Phaedo 91B §102 - comparisons of the state to a ship with its crew are both numerous and elaborate: Rep. 488A ff. to illustrate the treatment to which philosophers are subjected in the state.

Legg 758 A to show the necessity of having guardians in the state owing to its position among other states, Polit. 296 E to show the importance of the knowledge of the art of governing; Ib. 302 A to show the similarity of causes which lead to the destruction of a state and of a ship cf also Legg 945 C ff. Euthyd. 291 D

Polit. 272 E The universe is conceived as a ship whose helm is held and again abandoned by God in alternate cycles: τότε δὴ τοῦ παντὸς ὁ μὲν κυβερνήτης αὖ πηδαλίοις ἅπασιν ἀφεμένος : Ib 273 D πάλιν ἐφέδρας αὐτοῖς τοῖς πηδαλίοις γιγνόμενος cf Legg. 905 E, 906 D E.

813 - πλοῦς πλέω are found in connection with ναῦς ναύτης πλοῖος Phaed. 99 C, Polit 300 B Phileb. 19 C properly of seamen when they sail the river. to the oar in default of a breeze and hence in general the second resource.

πλέω is used metaphorically Legg. 813 D εἰ μὲν -

φέντων καὶ τρεφομένων τῶν νέων πάντα ἡμῖν κατ'
ὀρθὸν πλεῖ and in a comparison Rb. 790 C
οἷον ἀεὶ πλέοντας cf Rb. 923B ἐν νόσοις ἢ
χήμασι σαλεύοντας

A fine metaphor is found Prot. 338 A in describing the [illegible] of Protagoras: μετ' αὖ
Πρωταγόραν πάντα λάλων ἐπιτελέσας, σὺ δέ, ἐγ-
κέλευσον φεύγειν εἰς τὸ πέλαγος τῶν λόγων ἀποκρύ-
ψαντα χῆν

ὀχεῖσθαι is perhaps a nautical metaphor
— g. 699E ἐπὶ τῆς ἐλπίδος ὀχούμενοι as in
Charly in Phaed. 85D τὸν -- βέλτιστον τῶν ἀνθρωπί-
νων λόγων λαβόντα --- ἐπὶ τούτου ὀχούμενον ὥσπερ
ἐπὶ σχεδίας κινδυνεύοντα διαπλεῦσαι τὸν βίον.

ἀνακρούεσθαι to back water is used metaphor-
ically Phileb. 13C πάλιν οὖν αὐτὸν (sc. τὸν λόγον) ἀνα-
κρουώμεθα.

3,04 St[illegible] a shipwreck use[illegible] a
few metaphors. Το χειμάζεσθαι is used of

difficulties in philosophical discussion Theaet. 194C ἀδρᾶσι φίλοις χειμαζομένοις ἐν λόγῳ καὶ ἀπορεῖσι βοηθῆσον; Phileb. 29B χειμαζόμεθα γὰρ ὄντως ὑπ' ἀπορίας ἐν τοῖς νῦν λόγοις. cf. Parit. 273D.

ἀντλεῖν, to pour out the bilge water, does not occur but the compounds καταντλεῖν and ἐπαντλεῖν are used metaphorically. So Rep. 378D λόγου--καταντλήσας; Lys. 204D ἐπειδὰν τὰ ποιήματα ἡμῶν ἐπιχειρήσῃ καταντλεῖν; Rep. 536B χέλωτα καταντλήσομεν φιλοσοφίας. Similarly ἐπαντλεῖν Phaed. 253A.

a metaphor from seasickness: cf. Phileb. 47A αὐτὸς ὁ λόγος ---- ἀπολόμενος οἴχοιτ' αὐτοῖ δὲ σωζοίμεθα ἐπί τινος ἀλογίας

seasickness gives rise to the image Legg. 639B ὑπὲ μέθης τοῦ φόβου ναυτιᾷ and to a comparison Theaet. 191A τῷ λόγῳ παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ λῆθος ὅτι ἂν βούλησθε.

I Military, political and judicial matters

§.1 — Metaphors from war and fighting very common in Greek and Plato is a special fond of employing them in application to the sphere of dialectical discussion.

συμμάχεσθαι Rep. 335 E μαχούμεθα ἀρχ ἦν δ' ἐγὼ κοινῇ; Ib. κοινωνεῖν τῆς μάχης cf 374 D; Theaet. 205 A ἀδρακῶς γε, ὦ Θεαίτητε μάχει in maintaining a thesis. applied to the struggle of the elements Tim 56 E ff; of moral struggle Legg. 731 B. συναμύνεσθαι Phaed. 89 A ἀναμαχεῖσθαι τὸν Σιμμίαν τε καὶ Κέβητα τοῖς λόγοις; Soph. 246 D ἰέναι πάλιν ἐπὶ τὸν ἐμπεσόντα διαμαχούμενος τὸν λόγον. διαμάχεσθαι μέσῃ Legg. 671 C, διαμαχεῖσθαι Phaed. 91 A. so also in a comparison Leg. 734 E ὃς περ ἐν μάχῃ διὰ πάντων ἐλέγχων διεξιών πλ. Ib. ἅπτῃ τῷ λόγῳ

§106 – Attack and Defence. –

Τριτταὶ 108 C. προσάγει ἐπὶ τὸν λόγον ἀνδρείως; χρή; Alc. I 114A χαίρων ἐάσας τὰς σὰς προδρομὰς τοῦ λόγου; Phaed. 95B τὴν πρώτην ἔφοδον δέξασθαι τοῦ σοῦ λόγου; Il. Ὁμηρικῶς ἔργὸς ἰόντες; Sp. E διαγύγη; Rep. 472A ὥσπερ κατασκοπὴν ἐποιήσω ἐπὶ τὸν λόγον μου; cf Theaet. 171C κατατείνειν τοὺς ἑταίρους μου 'run down the argument' and Legg. 806C τὴν Σπάρτην καταδραμεῖν; Soph. 246A οὐκοῦν πορευτέον καὶ ἐπὶ τούτους.

ἐλλοχεῖν is used in describing the wiles of the sophist Theaet. 165D cf. e.g. Rp. 213B-C. Rep. 473E f may also be noted: ὦ Σώκρατες ἔφη τοιοῦτον ἐμβέβληκας ῥῆμά τε καὶ λόγον, οἷ εἰπὼν ἦγον ἐπὶ σὲ πάνυ πολλούς τε καὶ οἱ ἁλώσεσθαι οὐ σύτω σφόδρα οἴονται τὰ ἱμάτια γυμνοὺς λαιδόρησον ὅτι ἐκ τοῦ παραυτίκα ὅπλων τῶν διατεταμένους θαυμάτων ἐργασόμενος με

maintain that the philosopher is neither a
ὡς οὐδενα.

Defence:- Soph. 240A λέγε οὖν καὶ ἀμύνου
μηδὲν ὑποχωρῶν τὸν ἄνδρα maintain your
ground; Phileb. 31A ἀμύνειν τῷ τῆς ἡδονῆς
λόγῳ τὰ νῦν; Eur. Hipp. 1020 ἀμυνεῖ τῷ λοιμῷ;
Isaeus 73,3 ---ὁ παρὰτου ἀνιατα ἀδικήματα οὐκ ἔστιν
ἄλλως ἐκφυγεῖν ἢ μαχόμενον καὶ ἀμυνόμε-
νον νικῶντα

§ 107.- The army and the different branch-
es of service are also represented in Pla-
to's metaphors: so Theaet. 153 the philoso-
phers who maintain that all things are in a
state of flux are likened to an army with
cavalry as their general: τίς οὖν ἂν ἔτι τοσ
γε τοσοῦτον στρατόπεδον καὶ στρατηγὸν
ἵππον κτλ. so στρατηγός Laws 714 D in
the right sense, denotes the cavalry to
be the general of those who are not

The cavalry is represented in the Protagoras
ἱππέας εἰς πεδίον προκαλεῖ Σωκράτη εἰς
λόγους προκαλούμενος Phaedr 153D also. σχολ.
& interpp.

Phaedr 105D the cavalry is called πελτασταὶ
ἀνὴρ μεθυσμένος ἐς λόγους ἐρχόμενος

Archer: ἔρρε τοξότα a good saw is compared to
a good archer (717A) as also Rep. 334E τοξό-
του μὴ κακοῦ στοχάζεσθαι δίκην, and Phaedr.
194A false opinion is compared to a bad
archer.

Prot. 342E The Spartans with their pithy ut-
terances are compared to skilled javelin-throwers.
ἐνέβαλε ῥῆμα ἄξιον λόγου βραχὺ καὶ συν-
εστραμμένον ὥσπερ δεινὸς ἀκοντιστής
ἡγεμών, guide occurs also in a comparison Rep. 521E
& 408 - Miles. Phaedr 248D μεταδιώκομεν δὴ τού-
τους ... the opponents of the cavalry of Philebus ἐκεί-
νου συμμάχους (Rep. 148B τῷ ἀληθεστάτῳ λό-

του συμμαχεῖν ἡμᾶς ἀμφω sc. in argument
& also ἐπίκουρος: Rep. 441A ἐπίκουρον τῷ λο-
γιστικῷ φύσει ἡ θ. A: ἔφη τῷ D τῷ παλαιῷ
νόμῳ ἐπίκουρον γίγνεσθαι. Also in a compa-
rison Rep. 420 A.

From battle array and encampment
are the following: Critias 108 C τῆς ὑστέρας
τεταγμένος. in argument. similarly Prot 333
Ξ ἔδοκεν ὁ Πρωταγόρας --- παρατεταχθαι ποὸς
τὸ ἀποκρίνεσθαι.

Rep. 611 D E οὕτω πόρρω του ὡς ἔοικεν ἐξεληλυθας
(sc ἡ ἰδικια) τοῦ ἀνθρώπου εἶναι; θ. 416 E The
guardians in the ideal state are to have things
in common together like soldiers

δ) γ - Metaphors and comparisons from
hunting are also common θηρός mark
sim. in mid. metaphorically as Phileb. 21 A
Φίληβός φησι τὴν ἡδονὴν πάσι τοῖς ζώοις μεμηνέναι καὶ θεῶν πάντας τούτου στο-

χαλεσθαι. cf. also Eur. 507D Soph. 228E, Eur.
717 ἡ ἑλοποὺς μὲν οὖν πρὸς αὐτὸς σὲ δεῖ στο-
χάζεσθαι· βέλη δὲ αὐτοῖ καὶ οἷα ἡ τοῖς
βέλεσι ἐφέσεις κτλ then of the propulsion
of man to the gods cf also Ar. 762B

Fragments or words are often compared
to missiles. so Theoch. 5CA ἀλλ' ἄι τι ἀ τι ἔρπει
ὥσπερ ἐκ ἡ αρέτ-αχ ῥηματίσκια λίνιγμα-
τα τὸν ἀναστῶντες ἀποτοξεύουσι of the Stesi-
cheans with their dark sayings. similar-
ly Pyr 34-D οἷοι ἔμ βαλὼν λόγοι; Pindar
-3B οἷον βέλη ἔχει ἕτερα τῶν ἐμπροσθεν
λόγων. Proverbial are the expressions Symp.
175B βαλών γε ---- οἷόν ἔκ φησιν εἶναι then ex-
pressed to witticisms and Euthyd. 275D εἰ χα-
μαὶ πεσεῖται ὅτι ἂν εἴπῃς, cf schol. ad loc.
which together with the scholia on the ad-
jective χαμαιπετης Pind. Ol. 7-19 point to a
shorter from missiles which do not hit the mark.

Symp. 203 d ἐξ οὗπερ δεῖται τετρῶσθαι αὐτὸν ὥρμην; so τιτρώσκω is used metaphorically Phileb. 36 c τὰ παραδείγματα τὰ τοῖς λεχθεῖσιν οὐδὲν τιτρώσκει but Rep. 555 E The metaphor is more morally than the sting of bees.

§ 11 c - The result of a battle with victory or defeat and flight also gives occasion for metaphorical language

So the proverbial ἀθυρεοῦντες ἄνδρες οὔπω τρῶται ἔστ' ἂν is applied to the moment before Crito 108 c similarly Phileb 45 d τῆδ' οὖν διαφεύγειν χρὴ καὶ τόν μου ξύμψευδον (sc out of a difficult argument) so in the comparison Theaet. 169 A ὥσπερ πεφευγότας καὶ πτῆσιν ἀφειμένους ἀφείλατο (σκῆψις) of the evading influence of sophistes in a difficult discussion. Another metaphor is the image Theaet. 203 D ὁ λόγος ἀποδιδράσκων ὀίχήσεται, Phileb. E. οὐ γὰρ καλῶς

αὐτὸν φυλάττομεν, cf also Phileb. 14A

To argument is the reference Phileb. 58B τὰ ὅπλα μοι δοκεῖς ἀσυλήτους εἰπεῖν ἀξιοῖς ἀπολιπεῖν. But λείπομεν τὴν τάξιν Apol. 28E

To the unity of the philosophical calling of Socrates.

§ III - Theact. 165D-E the terms of the capture and ransom of prisoners of war are used in describing how the sophist tries to escape in argument. From the same source the comparison 161. 202E ὥσπερ γὰρ ὁμήρους ἔχομεν τοῦ λόγου τὰ παραδείγματα

From onward clause may be noted Rep. 603A ἀνίησι τὴν φυλακὴν τοῦ θρεμμάτους τούτου and Legg. 892D φυλάττωμεν δή .... τὸν ἀπατηλὸν λόγον

§ IV - πολιορκεῖν, hardly in real metaphor. Cyrop. 4.3.3A ἵνα μὴ ἔρημα τὰ τοῦ ἑτέρου λόγου πολιορκῆται. cf Isoc. II 41A ἀπὸ τῶν

σκοπιᾶ τῶν πολεμικῶν. Another image from the same sphere is Soph. 266 B-C τὸ τοῦ μέγιστου τεῖχος προμηθοῦ δεῖ ἐν ... in the investigation into the nature of the sophist. The metaphor is suggested by the preceding words σχολῇ τοι .... σ' ἔχε τοιαῦτος ἄν ποτε ἔλθοι τό ... : ἀλλ' ἀπροσδιονύσιον. cf also Rep 365 B περιφράξας. In this connection may be noted the metaphorical use of ἀκρόπολις: Rep 503 B κατέλαβον τὴν τοῦ νέου τῆς ψυχῆς ἀκρόπολιν: Tim. 70 A the head is spoken of as the ἀκρόπολις of the body. σκοπιά watch-tower, also used metaphorically Rep 496 C ὅτε ἀπὸ σκοπιᾶς τινος φαίνεται, ἐπειδὴ εἰς ταὐτὸν ἀναβεβήκαμεν τοῦ λόγου, ἓν μὲν εἶναι εἶδος τῆς ἀρετῆς κτλ.

Words denoting rebellion and banishment are transferred to the intellectual and moral sphere as Rep 440 B where the struggle of the desires in a man's soul is likened to a

result in which each man, to use Aristotle's reasoning; Ch. 4 Pt. 4 injustice considered as a whole; Theaet. 8 A The characters are spoken of as οἱ τοῦ ὅλου στασιῶται; Rep. 562 A ff. in the allegory of the change from oligarch to democrat the desires are personified as rebels; in. 553 B εἰσὶς ἐπὶ κεφαλὴν ὧδεῖ ἐκ τοῦ ὀλιγαρχικοῦ ..... φιλοτιμίαν in describing change from democrat to oligarch; Tim. 86 E ἐξέτεσε (of the bile) σῶν ψυχάς, κτέ; Rep. 607 B (τὴν ποίησιν) ἱκετευτέον, in. D κατειρκτέα.

5 :- — Political and judicial matters furnish Plato with a considerable number of instances. To begin with general terms πολιτεία, constitution & and metaphorically in. 608 B ταὐτὸν καὶ τὸ μιμητικὸν ποιητὴν φήσομεν κακὴν πολιτείαν ἰδίᾳ ἑκάστου τῇ ψυχῇ ἐμποιεῖν and in a comparison in. 590 E

children are no granted and duties exist as in a state, a constitution has been established in them.

§ 115 - The terms for ruler and king also occur in a transferred sense. Phaedr. 241A The lover when his passion has abated has obtained another governor and ruler μεταλλὰν ἄλλοι ἄρχοντα ἐν αὐτῷ καὶ προστάτην νοῦν καὶ σωφροσύνην ; Rep. 561B τῇ παραπιπτούσῃ καὶ οἷον ἡδονῇ, ὥστερ ἀρχούσῃ τοῦ ἑαυτοῦ ἄρχὴν παραδοῦς, of the oligarchical youth.

The nine archons pledged under oath that that they would set up a gold statue in Delphi if they failed in duty; so Phaedrus promises to erect a statue to Socrates ... if he utter a better speech than Lysias Phaedr. 235D.

In 200C sophists like Prodicus are compared to kings who exact tribute - οἱ μὲν αὐτοὶ λέγειν γεγόνασιν ἄλλους τε ποιοῦσιν

οἱ ἂν δωροφορεῖν αὐτοὺς ὡς βασιλεῦσιν
ἐθέλωσιν. cf. Plut. 295A προστάττοιτες ἀναλώ-
ματα φέρειν παρ' ἑαυτούς οἷον φόρους, here
of shipmoney; Xen. 68. C-D Lampsacus must
read people like kings.

The Persian king is called ὁ Περσῶν τύραννος
ἐπιθυμητικός τε καὶ φιλοχρήματος ἐργαζόμενος
καὶ μέγαν βασιλέα ποιεῖν ἐν ἑαυτῷ, in the
description of the change from timocracy to
oligarchy.

τύραννος also occurs in comparisons Xen.
Hier. 5 C; Xen. Eq. 7 D as the type of a wife
and absolute man; applied to ἔρως mas-
ter passion Rep. 573D. In continuing the
metaphor Lb. 574D the new opinions δόξαι are
called the body-guard of passion. δορυφορεῖσθαι
τὸν ἔρωτα: Lb. 573A δορυφορεῖται ὑπὸ μανίας
------ οὗτος ὁ προστάτης; Lb. 587C δούλαις τισὶ
δορυφόροις ἡδοναῖς ξυνοικεῖ [illegible]

is called δορυφορικὴν αἴκησιν

§116- From the practice of setting aside by submitting the question τὸ πρᾶγμα διαιτητῇ is the comparison Prot. 337E ff. where Hippias suggests that those present act as umpires in the discussion between Socrates and Protagoras.

The honorary title εὐεργέτης was conferred by Greek states especially on foreign statesmen or princes and a record was made of it on stone. Hence the proverbial expression Gorg. 506C μέγιστος εὐεργέτης παρ' ἐμοὶ ἀναγέγραψαι.

οἱ πάτριοι occurs in a comparison Gorg. 508C where the point is their defenceless condition.

§117 - Similar discussion is sometimes described in terms of the law-courts as Gorg. 471E ff

ῥητορικῶς γάρ με ἐπιχειρεῖς ἐλέγχειν ὥσπερ οἱ
ἐν τοῖς δικαστηρίοις Rh. 172 A μαρτυρίοις
δεῖ κτλ., B δεινὸς μαντικὴν πολλοῖς κατ' ἐμοῦ
ταχὺς ἐξελέγχειν ἐπιχειρεῖς ἐκ βαλλεῖ με ἐκ τῆς
οὐσίας καὶ τοῦ ἀληθοῦς ὡς 177 A; 178 A ἐπιχει-
ρίζειν. So also Phd. 63 B χρή με πρὸς ταῦτα
ἀπολογεῖσθαι ὥσπερ ἐν δικαστηρίῳ; Rh. E
ὑμῖν τοῖς δικασταῖς; Leg. 886 E ἀπολογεώ-
μεθα --- ψεύσεται περὶ τῆς νομοθεσίας; Symp.
219 C ὦ ἄνδρες δικασταί; Rh. 175 E διαδικασό-
μεθα --- περὶ τῆς σοφίας δικαστῇ χρώμενοι
τῷ Διονύσῳ; Rh. 177 D οὐδεὶς --- ἐναντία ψηφιεῖ-
ται. Similarly Gorg 521 E: Socrates in advo-
cating what is best and not what is most
pleasant will be tried as a physician in a
court of little boys at the indictment of a
cook.

Phaedr 260 E: arguments as witnesses. cf. also Leg. 923 A. [illegible]

Theaet. 145 C μὴ ἀναδύου τὰ ὡμολογημένα ---- ἵνα μὴ καὶ ἀναγκασθῇ (sc Theodorus) μαρτυρεῖν· τί γὰρ οἴδεις ἐπισκήπτει αὐτῷ; Ib. - 8 B δοκεῖ ὁ Θεόδωρος οὐκ ἐναγὴς τοῖς μεθόμεν- -ους ἔσεσθαι, in speaking of the good qualities of Theaetetus.

2.18 - so also from casting metaphors are drawn: ψῆφον τίθεσθαι Prot. 330 C. Tim. 67 D ψῆφοι 72 D, ἐμβ. 450 A. Phileb 57 A. σύμψηφος Leg. 500 A. Lach. 184 D; ἀντίψηφον Alcib. II 150 B.

Legg. 801 A νικᾷ γὰρ πάσαισι ταῖς ψήφοις οὗτος ὁ νόμος; Ib. 642 A ἐὰν μή γ' ἐμοὶ νικᾷ

In a comparison Lach. 187 D

A metaphor from acquittal Rep. 457 B ἀφιεμένῳ σε ὥσπερ φόνου, from an argument.

§ 1.1 Prison and chains:- The soul is confined in the body as in a prison Phaed. 62 B; or in chains, Ib. 67 D; earth a prison, Ib. 115 E ἐπὶ τοῦ ἐμπεδοῦσθαι

ἐν τοῖς λόγοις ἐπεστομίσθη ; Sb. 509 A κατέχεται καὶ δέδεται --- στομωθεὶς καὶ ἀδαμαντίνοις λόγοις ; Rep. 615 C μέσῃ ἢ τῶν ἄλλων ξυναποδιδάντες

An extended metaphor from the torturing of slaves is found Rep. 531 B applied to the strings of musical instruments: τοὺς χρηστοὺς λέγεις τοὺς ταῖς χορδαῖς πράγματα παρέχοντας καὶ βασανίζοντας ἐπὶ τῶν κολλόπων στρεβλοῦντας κτέ.

Only a single metaphor can be noticed from the relations of inheritance. Rep. 331 E σὺ δὲ τοῦ λόγου κληρονόμος

J. Literature, Doctrine etc.

§120 - The allusions and parallels which have their source in myth and legend have been discussed before §64 ff. There remain a number of illustrations from history and literature which may be discussed at this point.

To begin with literature a few more verbal quotations from Homer may be noted: Charm. 173 ἢ ἄκουε δή, ἔφη, τὸ ἐμὸν ὄναρ εἴτε διὰ κεράτων εἴτε διὰ ἐλέφαντος ἐλθὸν καὶ δοκοῦν ἡμῖν προφαίνειν τι καὶ οὐ φανερόν; cf. Od. 19, 562; Hym. 19 Ἀφροδίτ. 1 χρυσέῃ ἐλάσασα διὰ πρὸ πόλεμόνδε ἑταίρους; cf. Il. 6, 234 ff.; Charm. 173 ὥρα ἦσαν οἷον Εὐθύφρονος ἵππον; cf. Il. 5, 22 ff. Use of magic; the wisdom received by Socrates; cf. Il. 396 D.

Phileb. 62 D μεθ' ὧν δὴ τὰς ξυμπάσας (sc. ἐπιστήμας)

εἰς τὴν τῆς Ὁμήρου καὶ μεγάλα ποιητικὸς μιμητικῆς ὑποδοχήν of Il 4, 452 ff.

§ 21 – Allusions and comparisons from the life or works of other writers are also found occasionally. so Phaedr. 243 B Socrates after the manner of Stesichorus will make his palinode to Eros; Gorg. 485 E Callicles reproaches Socrates for neglecting forensic oratory for philosophy, reminding him of the reproach of Zethus against Amphion in the Antiope of Euripides

Parm. 36 E: Parmenides in conducting a discussion upon a philosophical discussion compares himself to the orators of Rhodes and Athens. See Soph. 242 C and Phaedr. 272 D for another reference to the same fact.

The allusion Rep. 365 C τὴν τοῦ σοφωτάτου Ἀρχιλόχου ἀλώπεκα ἕλκτες: probably refers to some lost work of Archilochus; Alcib. I 123 A seems to be

of the lion, who pretended to be ill, and the fox is interwoven in the discourse: τοῦ εἰς Λακεδαίμονα κομίσματος εἰδιόντος μὲν τὰ ἴχνη τὰ ἐκείσε τετραμμένα ἐξιόντος δὲ οὐδαμῇ ἄν τις ἴδοι

§ 22 - The story of Thales falling into the cistern is told Theat. 174 A ff to illustrate the helplessness and awkwardness of the philosopher in practical matters, cf. Gb. C. 175 D; the teaching of Heraclitus with reference to the sun occurs in the comparison Rep. 498 A where the low interest of ordinary men in philosophy is likened to the extinguishing of the sun of Heraclitus Pol. 335 E Krison of Himera the famous runner is used in a comparison of § 44

Soph. 252 C Those who deny predication are contradicted by [illegible] within ὥσπερ τοὶ ἀτόπως Εὐρυκλέα περιμερόντες ἀεὶ πορεύοται Eurycles was a ventriloquist prophet.

§123 - a few comparisons from history are also
found. So Phaedo 89 c ἔνιοι δὲ ποιητικῶν,
ὥσπερ Ἀργεῖοι καὶ Τροιζήνιοι τρὶς ἢ
μικρῷ ἀπομαχόμενοι τοῖς Σπαρτιάταις καὶ Κέδμη-
τος λόγον. For the event referred to cp. Thuc. I. 52;
Diod. 13.57. The dichotomized men separated as
the Messenians by the Lacedaemonians. This
event took place B.C. 385 when the Mantineans
were forced by the Lacedaemonians to break
up their city into villages.

The comparison Herod. 4.33 A f is obscure: Ὥσ-
περ οἱ ἐν Αἰγίνῃ νύκτωρ περιόντες οὐκ ἐξ ὁδοῦ.
Stein and Krüger think it refers to a law for idle Aeginetans to go out after dark. So Kallenbach and Deuschle, note to Translation.

The Laconian hunting dogs were famous
since the comparison Parm. 128 c ὥσπερ οἱ
Λάκαιναι σκύλακες εὖ μεταδιῶς τε καὶ ἰχνεύειν
τὰ λεχθέντα

The proverbial ὁ or Καρὶ ὁ κίνδυνος is found in a comparison Euthyd. 285C cf Lach. 187B. So also Midas Rep. 791B cf Leg. 661E

Finally may be noted the story of the Arcadian who was changed into a wolf by tasting of the entrails of a human being which is used by Plato to illustrate the change from orgeic προσφατης to Tyrant. Rep 565D-E. The story of the Lydian and his ring Rep. 359D ff. while it does not appear in the form of a comparison may be added here as it is told to illustrate the manner in which the just and unjust might be tested.

II The Realm of Nature.

1. The animal, vegetable and mineral Kingdoms

§124. – As compared with the metaphors and comparisons which Plato derives from the various conditions and activities of human society, those which he draws from nature are very limited in number. Of these the animal kingdom furnishes the most considerable proportion.

The general term θηρίον, θρέμμα, is common in comparisons as a type of the brutal and irrational. So Rep 588 c ff. the three parts of the soul are conceived as a monster consisting of a many-headed beast, a lion and a human being, and so [illegible] likened to a savage beast; so the term is used

Rep. 7. E of a man who cultivates his physical nature to the neglect of philosophy and gets more enjoyment of circumstances of Legg. 777 B; Rep 504 of a tyrant; Rp. 3365 of Thrasymachus. More attended is the comparison Rp. 493 A, B. The sophists teach only the opinion of the masses and call this wisdom just as if one should learn the habits and desires of a strong and beast and call this wisdom and teach it; Rp. 496 D a true lover of wisdom among the common herd likened to a man who has fallen among wild beasts (the more common use Legg. 777 A, Rp. 473 B. Prot. 322 B. Legg. 839 E) τετράπους is used in the same sense in a comparison Phaedr. 250 E ἡδονῇ παραδοὺς τετράποδος νόμον βαίνειν, of the newly initiated who looks only at earthly beauty. In the same way βόσκημα Rp. 519 A, B δι' ἀμαθίαν κακῶν δίκην κάτω ἀεὶ βλέποντες, said of men

who have not experienced what virtue and in-
sight are διπλασίαν ἔσεσθαι ἢ ἐπὶ τοῦτο δοκοῦν-
τος ἕκαστον πλουσιώτερον αὐτῶν δεῖ ζῆν.

προβάτια, sheep, occurs in a comparison Phaid.
259A, cf. Rep. 343B.

In this connection may be noted the verb
διαπεπταχέναι mainly to illuminate (also
to lament) metaphorically, a recapi-
tulate of the διήκειν ἐπὶ πολὺ 221E ἔφαμεν οἷν
ὥσπερ οἱ σοφοὶ ἐν τοῖς δικαστηρίοις τὰ εἰρη-
μένα πάντα διαπεπταχέναι

which on comparison with the text is found
to 335E ὥσπερ ὑπηρέτου δέον ἐπὶ πρᾶγμα πε-
μπτέον (sc. ἢ ψυχή)

3. 2e comparison with the horse and more
frequent. So Apol. 30E Socrates compares the Athe-
nians to a large and noble but slow horse
and himself to a gad-fly sent by God to rouse
them; Lesb. 708a the point of the comparison is the

[illegible]

701c δεῖν φαίνεται ἔμοιγε οἷόν περ ἵππον τὸν λόγον ἕκάστοτε ἀναλαμβάνειν

Comparisons with colts are found Legg. 666 E to illustrate the military education of young men in Crete and Lacedaemon, similarly Ly. 206 E 30 mss. a colt all trousers. Since there is noise and disturbance to see if they are skittish so the guardians while young should be brought to situations of danger § 127— Comparisons with the ox are still more common. So the guardians in the ideal state are compared to dogs of noble breed Rep 375 A and Ξ 376 A. 404 A 410 A 422 D 451 D. 455 D ff. 459 E ff. 466 D 537 A The ect[illegible] d afterwards the com[illegible] conceived of as a sheep-fold over which the guardians act as watch dogs; cf. 469 D. Those who rob the body of a fallen enemy are com-

pared to dogs who are angry with the ones throwing at them but do not touch those who throw them; Rb. 53° B ὥσπερ διαλεκτικὸν καὶ ἐριστικὸν τὸν ἔλεγχον τε καὶ σπαράττειν τοὺς πλησίον ἀεί

Legg. 906 C-D To say that the gods are always lenient to those who practice injustice if the latter divide the spoils is as if wolves were to tear a portion of their prey to the dogs who maim them, should these then to tear the flock to pieces; Rb. 657 E ταῦτ' ἄρα --- ἡμῖν --- ὅπερ καὶ ἐμπεσοῦσας διεξιοῦσι ὡς ἐν διαλεκτικῇ ἐπισκοπήσει; Rb. 76° D τοὺς φιλοσοφοῦντας καὶ μαθήσεις ἀπεκδέχοντες, cc. the rate of each time.

3, 28 Comparisons with wild animals lion wolf and bear also occur frequently

to Polit. 291A The politician and his troops are likened to lions and centaurs; Gorg. 483E, The young men who are best and strongest are tamed like young lions by means of the laws; cf. also the proverbial ξυρεῖν -- λέοντα Rep. 374C and v. echoic.

wolf - Rep. 565E The attack of an enemy on the state is like that of a wolf on the fold; Phaedr. 241D ὡς λύκος ἀρι' ἀρπαγῆς; ὡς παῖδα φιλοῦσιν ἐρασταί

boar - Euthyd. 294D The copper in their words to be consistent were like wild boars rushing against the blows aimed at them

§129-Lerizeus, adder - The effect of philosophical arguments compared to the bite of an adder, Lysis 218A· πλήν, εἰ καί τι καὶ δηχθεὶς ὑπὸ τοῦ ἐν φιλοσοφίᾳ λόγου οἷ ἐρῶντες ἐχιδνήσεως ἀρρωστότερον cf 217E. From a different point of view

λεκ 353 B Θρασύμαχος ... διαίρετας ... ὑπὸ τοῦ ὕστερον ὄντος κληθῆναι ; cf also Phaed. 112 D πεπτωκυῖαν περὶ τὴν γῆν ὥσπερ οἱ ὄφεις

§130 - Birds :- νεοττιά, nest, is applied to the homes of democratic men where they keep their favourites Rep. 546 A ἀτεχνῶς νεοττιὰς ἡδονῶν. So νεοττός of human children Leg. 776 A and νεοττεύω Id. 919 C; Rep 573 E the same verb is used of the desires of the tyrannical man.

πτερὰ is used metaphorically Rep 467 D πτερῶν χρὴ παῖδα ὄντα εἶναι, ἵν' ἂν τις δέῃ πετομένου ἀπ' ἐμοῦ εἰπεῖν i.e. the young guardians must be brought into battle mounted on their horses so that they may see what their work is to be and not if need be make their escape ; so. 365 A ὥσπερ ἐπτόμενοι συλλογίσασθαι in describing the quick reasoning of excited people

§13. - The generic term ὄρνις is found in a few comparisons as Phaedr. 249D ὄρνιθος δίκην ἁλιέτου ἄνω ὁ the lover of True Beauty; Resp. I - 3 women ought to defend their city-ring as birds do; Ib. 451E The patriarchal rule of primitive man illustrated by birds who pair on their leading; Ib. 440D men ought not to be inferior to birds in fidelity to their mate; Ib. 452E Strangers that come and stay during the summer are compared to birds of passage of VI 3E

§.32- Comparisons with particular species of birds are rare. Phaed. 84E τῶν κύκνων δοκῶ φαυλότερος ὑμῶν εἶναι τὴν μαντικήν; Tim. 164C φαινόμενός μοι ἀλεκτρυόνος ἀμείνων δίκην πρὶν γεγενῆσθαι ἀποτηδήσαι τε ἀπὸ τοῦ λογισμοῦ ἄδειν, in allusion to the doctrine of Protagoras; Meno I 85E πετόμενον ἄρα ὁ ἐμὸς ἔρως οὐδὲν δεόμενος ἀλλ

the scholiast remarks: ἐπειδὴ τοὺς τελμοποιοὺς μάλιστα προσαιτοῦσι τὰς τῶν ἐνόντων ἀποδόσεις ἀπροσδεεῖς ἀξιοῦν φησὶν ἔτυχον ἐν τῇ νεοττιᾷ παρ' αὐτῶν.

There may also be mentioned a comparison with ὡς τὰς τέττιγας Symp. 191 C and one with τὰ μύρμηκες) Phaed. 109 B.

3. - Metaphors and comparisons from the keeping of bees are common. So Rep. 552 C the man who sells his property and remains becomes a poor helpless creature is likened to a drone in a bee-hive. The metaphor occurs 537 B and D 555 A and D f., 556 A, 559 C-D, 564 B f., 565 A and C, 567 D, 572 E 573 E cf. also Leg. 761 A, - quotation from Hesiod Works and Days 304 - here the dainty, idle earlier men are compared to stingless drones.

μάλιστα occurs in comparisons as

son 534 B λέγουσι γὰρ οἱ ποιηταί, ὅτι ἀπὸ κρηνῶν μελίῤῥυτον --- πετόμενοι τὰ μέλη ἡμῖν ἥδουσιν ὥσπερ αἱ μέλιτται καὶ αὐτοὶ οὕτω πετόμενοι; Phaed 91 C Socrates urges his friends to be more concerned about truth than about him and if his arguments are good, agree, if not oppose them, all means lest deceiving them as well as himself he shall be off leaving his sting behind like a bee.

σμῆνος is frequent in metaphorical use. Lo σμῆνος--ἀρετῶ. Meno 72A ἦ σμῆνος σοφίας Theat. 161 E; τὸ τῶν ῥητόρων σμῆνος Rep. 517 D in comparisons: Rep. 520 B ὑμᾶς δέ --- ὥσπερ ἐν σμήνεσιν ἡγεμόνας τε καὶ βασιλέας ἐνεργάσασθαι; Polit 293 D ἄποικίας οἷον σμήνη μελιττῶν. ἐκπέμποντες; Ax 301 D εἰ ταῖς πόλεσι βασιλεὺς οἷος ἐν σμήνεσιν ἐμφύεται

Similarly ἔρως as Legg 731 B colonization

must be made τὸν τῶν ἐδρεῶν τρόπον; Rep.
453 B οὐκ οἶσθ' ὅτι ἐστὶν λόγων ἐπεχείρητε
οἰστρᾶν. properly of the sting of the gad-
fly then generally to madden and the
madness is found in a comparison Theaet.
179 E οὐδὲν μᾶλλον οἷός τε διαλέγεσθαι ἢ
τοὺς οἰστρῶσιν speaking of the Heracliteans.
Phaedr. 251 D. Rep. 573 A and E

113 Animals of the sea and amphibia
are sometimes used for the purpose of com-
parison so Phaed 109 B in speaking about
the large size of the earth the inhabitants
of the Mediterranean countries are compared
to frogs around a marsh; Theaet. 161 C-D
ὁ δ' ἐν (sc. Protagoras) ἄρχῃ ἐτέρᾳ χρώμενος καὶ εἰς φύ-
σιν οὐδὲν βελτίων βατράχου γυρίνου ἢ
sc. 167 B καὶ τοὺς σοφοὺς --- πολλοῦ δέω βα-
τράχους λέγειν

Only two comparisons with fishes can be adduced. They are Meno 80A where Socrates is likened to an electric ray (ἡ τῆς πλατείας θαλάττης νάρκη ἢ θαλαττία) cf. Ar. fr. 373 Rose, Rep. 503D ὥσπερ ἀποτεμνόμενα, and Symp. 191 F τετμημένος ὥσπερ αἱ ψῆτται of the dichotomized men cf. Ar. loc. cit. loc.

§ 31. The oyster also is used for illustration. So Phaedr. 250C the imprisonment of the soul in the body is likened to that of an oyster in his shell: ὀστρέου τρόπον δεδεσμεύσθαι similarly Phileb. 21C life without intellectual enjoyment is likened to that of a mollusc (pulmo marinus) or an oyster: ζῆν δὲ οὐκ ἀνθρώπου βίον ἀλλά τινος πλεύμονος ἢ τῶν ὅσα θαλάττια μετ' ὀστρείων ἔμψυχά ἐστι σωμάτων.

§ 36 – Illustrations from the vegetable kingdom are not common. ῥίζα, root is found in a transferred sense Rep. 535 C ἐστι τῷ φύσει τέλειος ἐκ προστατικῆς ῥιζης καὶ οὐκ ἀλλοτρίας ἐκ βλαστανούσης; Tim. 90 A 3 the head is called the root of the human being; τὸ θεῖον τὴν κεφαλὴν καὶ ῥίζαν ἡμῶν ἀνακρεμαννὺν ὀρθοῦ πᾶν τὸ σῶμα.

ὄξος is used metaphorically Tim. 59 B where adamant is called χρυσοῦ ὄξος.

ἄνω φύσεως of the Democritean ἀτόμοι ὄγκοι Theaet. 180 C cf Rep. 520 B.

βλαστάνειν is not uncommon in a transferred sense as Rep. 415 B of the body; Ib. 573 D περὶ βλαστάνουσιν ἐπιθυμίαι. So βλάστη Leg. 677 B ἐν ---- ἔχοι βλάστην καὶ ἐπίδοσιν τὸ τῶν ἀνθρώπων γένος. Cf πανὶ ἔαρι βλαστάνοντι Euthyph. 3 A; Leg. 765 E in a comparison with τοῦ. ἄντης and ἄντοῦν ἀρχαῖος in the Tim. as

not uncommon e.g. Symp. 183E, 196B, 210B, Rep. 475A

§137 - Metaphors drawn from the mineral kingdom are also rare. The action of gold is transferred to person in 413E of the same quotation, Sk. 5.34 of the magistrates. So also the softening of iron in the fire is used to illustrate the influence of soft and mournful music, Rep 411B; of the effect of wine Leg. 666E 673B; also Lach. 267E.

ἰδαμάντινος applied to a person Rep 503B; ἀδαμαντίνοις λόγοις Gorg. 509A.

Ion 533D ff. The inspiration which poets receive from their Muse is illustrated by means of a magnet and its attraction of iron rings of 535E 536A.

2. The Elements, astronomical and meteorological Phenomena.

§ 38. Fire - πῦρ appears in [illegible] expressions as ἕως. cf. οὐκ οἶ χρὴ πῦρ ἐπὶ πῦρ ἐρέτειν in speaking of admitting the young to drink wine. Another notion is intermixed Κήρ 5 ~ 7 Β 5 ἦπαρ ψεύσωσι ἀν καπνὸς δουλείας ἐλευθέρων εἰς πῦρ δοῦλαι δεσποτείας ---- ἐμπεπτωκώς

Less 6 ~ 7 Β the survivors of the deluge of which tradition relates are spoken of as μικρὰ ζώυρα τοῦ τῶν ἀνθρώπων ------ γένους

So ἀναζωπυρεῖν, rekindle is used metaphorically Κήρ 5 ~ 2 Τ Β ἕκαστον ὄργανον τῆς ψυχῆς ἀναζωπυρεῖται. In the same way ἀποθνήσκει, extinguish Κήρ. 7 ~ 5 Τ Β ποὶ δὲ π ἦμαι ---- ἀποθνήσκουσι πολὺ μᾶλλον τοῦ Ἡρακλείτειον ἕλκου of the interest of common mind in philosophy.

So also Rb. 556A οὔτε γ' ἐκείνη, ἣν δ' ἐγώ, τὸ τοιοῦτον καὶ ἐκκαόμενοι ἐπιθυμίαι

§ 13°- Terms denoting light and darkness are often transferred to the intellectual sphere so σκοτοῦσθαι e.g. Rep 506A, 515A and a comparison Theat. 209E. So also Phaed 99B ψηλαφῶντες ὥσπερ ἐν σκότει of the multitude mistaken secondary causes for primary, acc. cf. Rep 479C; Sophi 254A The sophist and the philosopher are contrasted: ὁ μὲν ἀποδιδράσκων εἰς τὴν τοῦ μὴ ὄντος σκοτεινότητα --- διὰ τὸ σκοτεινὸν τοῦ τόπου καταγνῶσαι χαλεπός --- ὁ δέ γε φιλόσοφος --- διὰ τὸ λαμπρὸν αὖ τῆς χώρας ἐπιθυμῶν ἐπιτηδῆσαι· τὰ γὰρ τῆς τοῦ πολλῶν ψυχῆς ἀμμάτα καρτερεῖ πρὸς τὸ θεῖον ἀφορῶντα ἄδυνατα.

Here belongs the celebrated allegory of the cave, men Rep. 514A ff cf 517B, 518A, 519D, 520C

532 A ff 539 E

539 D on the same way the contemplation of truth in the intuitive is compared to looking at the sun in its apparent. Phaed. 99D ἔδοξε δεῖν εἰλαδηδήναι καὶ παθοῦσι ἔπειτα οἷ τὸν ἥλιον ἐκλείποντα θεωροῦντες καὶ σκοπούμενοι; Legg. 897D οἷον εἰς ἥλιον ἀποβλέποντες, νύκτα ἐπ' ἀστρικὴν ἐπαγόμενοι cf. Rep. 508B ff. The relation of the Good to thought is as that of the sun to sight.

δυσμαί sunset is used metaphorically Legg 770A ἐν δυσμαῖς τοῦ βίου.

Only one comparison with stars can be added Rep. 621B ἡξόμεθα ἐπὶ τὸν τῶν ἐπτὰ ἀστέρων ἄττοντας ὥσπερ ἀστέρας, of the souls in the vision of Er.

δ, τ, - πνεῦμα and ἄνεμος wind ἄνεμος also used in a number of comparisons. Ep. 354 D

ἔστη δὲ ὁ λόγος ὥσπερ πνεῦμα ὕδωρ ταὐτὸν
ἰτέον; Phaed. 70A ἐκβαίνουσα ὥσπερ πνεῦμα
ἐκ ἢ ψυχή; In more extended comparison.
Phaedr. 255C as a wind (πνεῦμα) or a sound
rebounding from smooth solid bodies travels
back to its point of departure so the stream
of beauty returns through the eyes to its
source the beautiful youth; Rep 4.. C The
influence proceeding from beautiful objects is
like a breeze bringing health from a whole-
some region; ὥσπερ αὔρα φέρουσα ἀπὸ ὑγι-
εινῶν τόπων ὑγίειαν

Rep. 496D The true philosopher is likened
to a man who in a storm of dust and rain
flees aside into shelter behind a wall
ἡσυχίαν ἄγειν ἐν ἀφορίᾳ τῶν κακῶν Phaed 82A
μελέτη. --- παρασκευάζουσα ὑγιᾶ; Rep 611A μελέτη
ἐν τῇ ψυχῇ -- ἀπεργασαμένη
ξηρόν drouth Rep 7.A ὥσπερ αὐχμὸς τῆς ψυχῆς

3. Land and sea.

3,72 - Finally we come to the use of terms of physical geography in a transferred sense. These are not very numerous.

κορυφή, mountain top is used metaphorically, Gorg. 415A ἔρχομαι γὰρ ἐπὶ τὴν κορυφὴν ὧν εἴρηκα. With this may be coupled the transferred use of the adjective ἀβατος, cottonlike Tim. 130D εἰς τὴν ἀβατον φλογαρὰν ἐμπεσών, where the image suggested is that of a man standing at the brink of a precipice στῆναι μετωπω also Rep 565C τὸ ἀναντες ταῖ τολ-τιῶν and Lib. 452E πορευτέον πρὸς τὸ πρανὲς τοῦ τόπου

λειμών, meadow, is used metaphorically Soph. 222A: The sophist seeks his game in the rich meadow-land of wealth and youth πλούτου καὶ νεότητος οἷον λειμῶνας ἀφθόνους

§ 3 - πηγή π. ῥεῦμα translated e.g. Phaed. 252 D τῶν ἡδονῶν π. So Leg. 636 D cf. Phaedr. 255 C; Leg. 676 D π. ταραχαί; Rp. 891 C π. ἀκοντος δόξης; Rp. 808 D π. τοῦ φρονεῖν; Menex. 237 E π. τροφῆς.

So also κρήνη Leg 719 C of poets under the influence of inspiration

Also ῥεῦμα as Tim. 47 B ῥεῦμα τῆς τροφῆς, Phaedr. 255 C τοῦ κάλλους ῥ.; Rep. 485 D οἱ ἐπιθυμίαι --- ὥσπερ ῥεῦμα; Theaet. 147 B σὸν ἐλαιον ῥεῦμα to illustrate the doctrine of Thaeetetus.

In the same way νᾶμα: Tim. 81 D τῆς τροφῆς ν.; Rp. 485 E τὸ λίγων ν. and also Phaedr 235 D λείπεται δὴ ἐξ ἀλλοτρίων, ποθέν ναμάτων --- πεπληρῶσθαι μεν δίκην ἀγγείου

Comparisons with rivers etc are: Leg. 730, A Rivers and streams flowing together are compared to [illegible] and streams flowing together into one place The image Theaet. 177 C is that of a τορρεύς: πλοῦτος καὶ ἐπιῤῥεῖς τὰ παταλωθεῖσα ὑπὸ τῶν ἐξ ἀρχῆς [illegible]

cf Leg. 512B καταχώσειεν ἂν ὑμᾶς τοῖς λόγοις
ἐκ ὁ παραποιός; cf also Leg. 719C

Rep. 485D [2y had twice men fill themselves
with water and, when as it were they were
ἐν πελάγει is transferred Symp. 210D ἐπὶ τὸ
πολὺ πέλαγος τετραμμένος τοῦ καλοῦ and Prot.
338A τὸ πέλαγος τῶν λόγων. The comparison
Euthyd. 109C is purely didactic

A difficult argument is often likened to a wave:
Rep. 457B ἥ. ὥσπερ κῦμα φώρει διαφεύγειν -- ὥστε μὴ --- κατακλυσθῆναι; Lb. οὐ σμικρὸν κῦμα διαφεύγεις; Lb. 472A τὸ δύω κύματε ἐκφυγόντε, νῦν τὸ μέγιστον --- τῆς τρικυμίας ἔπανες; Lb. 473C ὥσπερ κῦμα ἐκγελῶν καὶ --- κατακλύσειν. cf also Lb. 492C παιδείαν --- ἣν --- κατακλυσθεῖσαν ὑπὸ τοῦ τοιούτου ψόγου ἢ ἐπαίνου αἴρησεσθαι φεροµένην κατὰ ῥοῦν; Euthyd. 293A διασῶσαι ἡμᾶς --- ἐκ τῆς τρικυμίας τοῦ λόγου. In other relations: Tim. 43B πολλοῦ

γὰρ ὄντος -- τοῦ -- κύματος ὃ τὴν τροφὴν παρεῖχεν;
Legg. 740 E κῦμα κατακλυσμὸν φέρον νόσων

§ 145- comparisons of a more miscellaneous character are Herat. 439 C. ὥσπερ εἰς τινα δίνην ἐμπεσόντες, said of those who gave names.

Ref. 553 A πταίσαντα ὥσπερ ποὸς ἔρματι πρὸς τὴν πόλιν, where ἔρμα signifies a reef, sunken rock.

Rep. 424 A πολιτεία -- ὥσπερ κύκλος ἀξόμενον

Here the comparison remains relative to the circle even when water is actually referred to. See however Adam's note ad loc.

Phaed. 90 C The ὄγκος of the αἰτιολογικὸς is compared to the Euripus

Finally may be noted Phaedr 243 D ἀλμυρὰν ἀκονήν for which cf. Eur. Hippol. 653.

– Life –

George Olaf Berg was born February 13th 1875 at Sacred Heart, Minnesota. After receiving his preliminary training in the public schools he entered St. Olaf College Northfield, Minnesota where he received the degree of B. A. in June 1899. Of the teachers there he would here mention with gratitude especially the president Prof. Thorbjörn N. Mohn now deceased, and the professor of Greek, Dr. Andrew Fossum. After acting as instructor at the same institution for one year he came to the Johns Hopkins University in the fall of 1900 and took up the study of classical philology with Greek as principal and Latin and Sanscrit as coordinate subjects. He held a university scholarship 1900-1901 was appointed Fellow in October 1901 and re-appointed in June 1902.

To his teachers Professors Gildersleeve, Smith and Bloomfield and Drs. Miller, Wilson and Sutphen

He would take this opportunity of expressing his gratitude; to Prof. Liddiard especially he feels deeply indebted for kindly assistance instruction and inspiration